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(For an explanation of these thoughts turn to page 68.)

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UNITY

Devoted to Christian Healing

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Do We Go to War?

BY CHARLES FILLMORE

MY "EDITORIAL COMMENTS" in January UNITY stirred up quite a bit of discussion on the part of our readers as to Unity's stand in the war. The majority heartily agree that the "hardness of heart" of the adversary calls for not only faith but works. Some have assumed that we are pacifists and advocate prayers only, while others criticize our militant stand.

Spiritual things are spiritually discerned, and it is quite a problem to express in human language matters that involve spiritual operations. Jesus and most Bible writers used figures and parables, allowing a wide latitude of interpretation. God gives man so much freedom in proving his innate ability that no one line of action can be laid down as a pattern for all. There is in all of us an inner urge to do that which is for our highest good, and when we follow it we are satisfied with the outcome, regardless of what others think or say.

This question of whether we shall go to war or be a onscientious objector and stay at home must be left to his inner urge aided by our mental illumination. There s one unchangeable truth, and that is that we are all ndowed with a Spirit that will bring us to victory in very situation if we trust God and adjust ourselves to ur intellectual setup. The usual advice is: Trust God nd adjust yourself to circumstances. But circumstances re the products of thought; consequently by giving hem power in our life we are not working with the rimal cause but merely with a secondary one. Your hought is the "door" of exit for your Spirit, and this loor should have a light over it, the light of faith and piritual understanding.

All sane persons desire to live in peace with their eighbors. Quarrelsome men and women are shunned n every community, and nations with a reputation for iolence are feared and hated. "Life, liberty, and the ursuit of happiness" are aims implanted in all good nd worth-while people the world over. So do not harge us with having the spirit of the Devil because ve advocate resort to arms to hasten peace.

A study of the race thought shows that there are ations who believe that they are destined to rule the vorld and that all other peoples must be forced to cknowledge their authority. This palpable falsity has een cultivated by certain nations generation after gen- ration until war has become their principle industry. t is reported that the Prussian general Blücher, who ame to the aid of Wellington at Waterloo, visited the nglish hero in London; was shown the great city, and nally was taken to the dome of Saint Paul's. In expec- ation of a burst of amazement at the magnificence of he great city, Lord Wellington said, "Well, what do

you think of it?" Blücher, with the gleam of ten generations of warriors in his eyes replied, "What a place for pillage."

What effect, think you, would the "good neighbor" policy have on a people whose minds are so saturated with war? Like the Chinese when their country was overrun by barbarians, we might let them think they were ruling us until we should absorb them and thus in time, in many centuries, show the power of peace. But the short cut is to apply the only power they will recognize and, backed by the righteousness of God, to overcome the evil with the only discipline such people will acknowledge. It is a case of "spare the rod and spoil the child."

Are we departing from the example set by Jesus Christ? Not at all. He found the whole race in the clutch of an enemy that was slowly strangling its very existence, sin succeeded by death. Death had become an accepted fact and all expected it without resistance. Jesus knew that death was not part of God's law or design for man and that by overcoming this universal enemy He could make it possible for all men to do the same. Did Jesus shirk His work and run away? Or did He let them crucify Him and then restore life to His body? Jesus proved Himself to be the greatest warrior of all time. He slew the Goliath of death, the terror of the whole human family.

We are usually taught that the prime factor in Jesus' crucifixion was submission; He is likened unto a sheep led to slaughter. But we ask you, Could a man with the spirit of a sheep meet and vanquish the Goliath before whom the entire human family daily quake? Jesus went to the cross with the spirit of a warrior, a warrior before whom all the warriors of history

pale into insignificance. He taught "Love your enemies." But He did not always wait for His enemies to respond to love, as is evidenced by His forcible ejection of the money-changers from the Temple and by the "woes" poured forth against "scribes and Pharisees, hypocrites" in Matthew 23: "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?" Jesus had a loving heart, and He also had a forceful head. He recognized that certain states of mind were so materially hardened as to form a barrier to logic and love. When the Pharisees inquired His opinion of Moses' allowing divorce He replied, "For your hardness of heart he wrote you this commandment."

Thinking people everywhere are realizing that we are at the end of a cycle of civilization: not "the end of the world," as older versions of Matthew 13:39 have it but "the completion of the age," according to modern translators. Older states of the race thought and their various outpicturing in world activities are radically changing. Jesus describes it in terms of symbols and facts in Matthew 24. In Luke 18 He advised the rich young man to give up his possessions and acquire an understanding of the kingdom of God and in return receive much more, with "in the age to come, everlasting life."

We in Unity are not in any way lessening our faith that God will restore peace to the earth; we are also doing everything in our power to bring about this peace. If there were the faintest bit of Christ light in the minds of those who are striving to enslave all the people of the world, we should advocate love and appeasement. But Christ and His love have been publicly repudiated by mechanized maniacs, and we seek to re-

store them to sanity by prayer and the cold logic of war.

Unity people and especially our young men who are being called to defense are taught to avoid all thoughts of hate or destruction. Service in the name and Spirit of the Lord Jesus Christ is the goal. When Jesus conquered death He became the master spirit in the mental ethers surrounding our planet. Those who often think of Him, who ask His protection, and who in various ways cultivate His spirit in thought are protected by a superior power. For all those who have been teaching Jesus Christ now is the opportunity to demonstrate this faith. Jesus raised His consciousness of life so high that He is able to throw an armor of light around those who invoke His presence and protect themselves from death.

It is only in the stress and strain of life that this invisible force is developed. We pray and then we do something about it. Confucius is reported to have remarked, "Footprints on the sands of time are not made by sitting down."

Only by stepping in with the march of spiritual progress can we hope to be successful, peaceful, and happy. At-oneness with divine principle works always for good and for the good of all. It is constructive and, therefore, "creates new business" or manifests clearly in our human affairs. When everybody works with everybody for good only good can come to everybody.

There is one way to success—just one; one way to peace; one way to happiness: the Christ way.
—ADELAIDE HENSLEY.

Demonstrate!

BY GRACE IRENE CARROLL

As we study the stories of the Bible we cannot but be impressed by the fact that the servants of God all exerted a certain remarkable influence. It was characteristic. They were channels of some unseen purpose, vehicles of some intangible power, which they themselves did not create but were able to transmit: Moses striking the rock so that needed water gushed forth from it; David hurling the stone that struck and felled the giant, thereby putting to rout the dreaded Philistines; Daniel sitting unharmed in the lion's den among the wild beasts with whom he had been imprisoned. The story of all influential men is the story of a higher power flowing through them inciting them to greatness, working miracles.

We are accustomed to think of miracles as violations of natural law. Miracles however are merely the results of a higher law overcoming a lower one. Strictly speaking, there is no such thing as a miracle, though doubtless happenings often seem miraculous to us. When Elijah ascended to heaven, it was a higher law nullifying the lower law of gravitation. When Jesus and Peter walked on the water, it was the higher law of spiritual aspiration overcoming the lower law of the physical body's gravity. These higher laws are as yet but imperfectly understood, yet we know that they have been demonstrated by many people throughout all ages. That we are unable to make use of them to bring forth the seemingly impossible is due to the fact that we have not as yet advanced spiritually to the point where we

can understand their principle as did the miracle workers of the Bible of whom we read.

What then is this power possessed by the people of God? For if there is such a power and it can be used by one person, it follows that it can be used by all, provided the requisite conditions are met and the necessary understanding and ability developed. Let us call it simply the "I AM" or God in us. To be truly spiritual is to be able to demonstrate spiritual laws as Jesus demonstrated them to His disciples. Unity with Spirit implies conscious possession of infinite Godlike power. It is the divine part of us, though practically very few of us are aware of it or have developed it. Everywhere we find people who believe implicitly in the letter of the Truth teachings and acknowledge the power of Spirit but who yet lack the ability to demonstrate. Theoretically they accept the fact that God is their health, yet they continue to have colds, headaches, and other minor illnesses. They believe willingly that Spirit is substance, always available for their use, yet they continue to manifest deprivations of many kinds. They lack that something which we call "power to demonstrate" and are content simply to theorize. But theories are one thing and practice is another. If Truth isn't working for us it is our business to find out why. For if spiritual laws could be used by Moses, Daniel, and the other wonder-workers of the Bible, they should and can be made to work for us if we sincerely endeavor to make them do so.

Probably one of the most fruitful reasons for our failure to succeed in using the divine power in us lies in the fact, however unwillingly admitted, that we are indolent and not really determined to make the law work for us. Theorizing contents us. But replacing ac-

tion with theories about action is a subtle danger against which we should be on guard. Many Truth students year after year continue to preach and talk their theories without ever trying to make a demonstration. Spiritual intuitions that are not put to use however soon degenerate and become lost. If we would have power increase, we *must* demonstrate it.

To begin with, it is necessary for us to realize that power is primarily never ours but God's, the power of the "I AM" in us. Miracles are never done by the individual but always by the Supreme Power using the individual as agent. Thus electricity uses the wire that conducts it. The wire itself does not produce the mysterious force we call electricity; it is merely the channel through which the power operates. Thus we too are but a channel through which the Supreme Power works. An individual through whom this power can act without hindrance, whom it can compel to invent, create, write, paint, or accomplish something in some way that has never been accomplished before we call a genius; and to be a perfectly pliant medium for the divine creative power is to become a miracle worker. But when we try to usurp the power that is not ours but God's, try to be something in ourselves, then failure attends our efforts. Neither can we hope to manipulate the divine power for selfish material ends and be successful. We must strive always merely to be open channels through which the power may flow and work its own works in its own way. This is the secret of all success, joy, strength, and real influence. "Not my will, but thine." Even Jesus recognized this necessity when He said, "I can do nothing of myself." He was always subservient to the inner wisdom, the medium of the highest power.

A recognition of the fact that power belongs to God teaches us humility. The little self in us is so subtly importunate that we frequently do not realize how we thwart God's plans by being so self-confidently set on our own purposes. Self-seeking, greed, fear, and lust all have their way with us until we lose sight of the divine will almost completely. The mortal in us is so troublesomely urgent! In one of his poems the Bengali poet Tagore voices his chagrin at recognizing in himself this self-willed little mortal. He says:

"I came out alone on my way to my tryst. But who is this that follows me in the silent dark? I move aside to avoid his presence but I escape him not. He makes the dust rise from the earth with his swagger; he adds his loud voice to every word that I utter. He is my own little self, my lord, he knows no shame; but I am ashamed to come to thy door in his company." Humility such as this is evidence of the soul's admission that God is supreme all-power and that the mortal is but a shadow. Humility is always characteristic of greatness.

Next to being humbly determined to use our Truth teachings and learn to demonstrate we need to understand that we are dealing with law. If we are obeying the law we are on the way to successful demonstration. If on the contrary we are experiencing failure, we can know for sure that we are not complying in full with the necessary requirements. Health, we know, is the outward manifestation of the spirit of health within, the outworking of an inward covenant of union between ourselves and our Maker, who created us perfect. Since man is already inherently perfect, he needs only manifest that perfection. The law says, "Abide in me, and I in you," if you would retain this union of

perfection. So if you would be always well, visualize health, accept it, appropriate it.

It is said that when we are totally unconscious of every nerve, cell, tissue, and fiber of the physical body, it is then functioning correctly and we are absolutely well. It is only when we are made aware of some part of the body's mechanism as functioning imperfectly that we become conscious of lack of health in that particular part. For health is the outworking of the inward vision of a spiritual and perfect real body; and since we manifest what we visualize and dwell on, we must obey the law to be "single-eyed" and see only the perfect man in order to be well.

Likewise financial prosperity is the outworking of the law of supply and demand. Substance is everywhere present and equally available to all. It can be had by asking for it, by intelligent trustful demand, and faith in God's willingness to supply. God demonstrated His bounty to the Israelites in a perfectly barren land. Prosperity is first of all a spiritual fact. If however we substitute caution, shrewdness, self-seeking, and keenness of competition for trust in the divine prodigality, we are not complying with God's law and shall fail to demonstrate the same success that the application of spiritual law would achieve. We shall get things after a fashion, but the Adam curse "In the sweat of thy face" will attend our getting, and we shall never be sure of retaining what we get after we get it. For the law says, "Seek ye first his kingdom, and his righteousness"; that is, establish the realization that substance is spiritual, is everywhere, and is free to all.

To demonstrate successfully there are three faculties that we must always employ, love, life, and wisdom. The love faculty looks always "not on its own,

but on another's good." Without love we encounter difficulties, disappointments, losses, and obstructions of many sorts, and our selfish misdirected efforts bring in a measure only abortive results, failure, unhappiness, and discouragement. Whereas love makes the accomplishment easy, the success brilliant, and the happiness perfect. For "the greatest of these is love."

The life faculty draws the power from the central powerhouse. We connect with the current and it flows to us naturally, easily, continuously. Every living creature is drawing from it constantly, whether consciously or unconsciously. We break the connection only when our self-sufficiency opens the door to fears, doubts, anger, or material desire for gain. For negative thoughts, words, and deeds must always bear their own fruit of ill-health, sorrow, and care, since we have broken the law "Thou shalt have no other gods before me."

The wisdom faculty provides insight into principles and true knowledge of how to advance. It furnishes the necessary light on our problems and directs our steps toward our highest good unfalteringly. If life is "hid with Christ in God," it lets us go forward hour by hour, day by day, year by year safely, prosperously, happily. The "still small voice" speaks to us with unerring truth when we listen for it in the silence. It says to us that God is dependable good, unfailing supply, and everlasting love, that the law of Spirit is the law of life, and that life does not end in death but is everlasting.

So go forward! Demonstrate your beliefs! Make Truth practical! Put your Unity teachings to work. Every day life will grow richer, happier, and more satisfying. Lift your eyes—the fields are white for the harvest! Demonstrate!

In Quietness and Confidence

BY BLANCHE MARIE PETERS

In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.

IS YOUR MIND DISTURBED? Are you restless, unhappy, discontented? Do you have periods when you are possessed by frantic fears and hysteria produced by certain conditions, physical or financial, that threaten to disrupt your life? Is the night beset by strange terrors and dreams that awaken you from your sleep and cause you agony of spirit?

"In returning and rest shall ye be saved; in quietness and in confidence shall be your strength," declares the prophet Isaiah. In returning where? you may ask. Where can one find rest in this troubled world? Returning to your Creator, God within you, is the only solution to your problems, my friend.

The word "return," according to the dictionary, means to turn back (from Latin *re,* back, and *tornare,* to turn); to come or go back in thought or consideration; to pass back into possession, as an estate; to restore; to restore or give back, as something lost; to render or give in, as to a superior, as a report; to repay.

Here we have some concise definitions of a word that tells us what we must do if we would have the quiet, confident, peaceful state of mind that is a means of saving us from the effects of fear and turmoil and set our feet on the rock of faith. We must go back to our original estate as a child of our loving Father-Mother, God. We must be restored to our likeness of spiritual perfection in which we were created. In making our

way back, seeking "first the kingdom of God, and his righteousness," we must also have "passed back" into our possession or have restored to us our rightful inheritance; that is, have "all these things . . . added unto us."

What should be our first step in returning home or turning back, like the prodigal son? "To render or give in, as to a superior, as a report," states the dictionary. How are you to apply this command? Do just what it states: turn for forgiveness to the Father within you, with a humble and contrite heart, and make a report of your life. Every thought of disturbing conditions that makes you feel ashamed, or sorrowful, or fearful, or rebellious, or proud, or burdened, or self-pitying, or self-sufficient, must be taken out of its hiding place and through the process of denial and affirmation—denial of that which seems to be evil and affirmation of the eternal principles of good—you must cleanse and set your mind in order, attune it to the Mind of God.

Truly repentant, you must surrender all those dear possessions which you have claimed as your own, all those accomplishments for which you desired personal glory, those individuals whom you held tightly to yourself as belonging to you; in short, all those idols which you have worshiped in place of the true God. All these must be returned to the rightful owner, the Creator of all. You must acknowledge that of your own strength, knowledge, or power you can accomplish nothing, that the credit for all you are and have belongs to God.

When you can "return" (repay; give back) that which you claimed as personally yours; when you can unburden your heart of every care, casting it upon Jehovah; when you can have faith that you as well as

your loved ones will be supplied each moment with everything you need; when you can give sincere thanks for all past and present blessings—as being yours only by the grace of God and not your own creation, as you believed—then you will experience such an inrush of new life, vitality, upliftment, and joy as you could not have believed possible to you. Only those who have experienced this glorious "home-coming" can possibly know the exaltation, the blessed peace, the repose of spirit that this abandonment to God brings.

"Truth is a paradox," says Norma Knight Jones in UNITY magazine, "constantly proving itself. You are never a victor until you have surrendered; you never receive until you have given; you never can hold until you have loosened. In giving up our own selfish will we surrender to God and thus have His might with us. In giving our burdens to Him we receive new ideas and new hope. In loosening our obstacles to His sweet care we hold our opportunities."

It is the calm mind that is able to receive from our Father-God the inspiration, the very thought or idea that, acted upon, will save us from whatever threatens our security or peace. It is in the deep inner stillness that we find God, not in the turmoil or confusion.

It is a comforting thought that God is not only the principle that holds the stars and planets in their orbits but is a personal Father as well, who knows not only when a sparrow falls but is interested in every seemingly trivial happening in His children's lives. Jesus said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father."

"In quietness and in confidence shall be your strength." Some statements are timelessly true. The

principles they proclaim are perennial, axioms of the ages. All great spiritual teachers—Moses, Isaiah, Christ, Paul—have declared the same Truth in various words. Originally they were spoken to a people threatened by invasion and subject to the frantic fears and terrors such a situation produces. As in all conditions of crisis leaders have exhorted their people to resist panic and retain poise, to cast out terror and hold to tranquillity, to remain calm and confident amid confusion and consternation. Such advice is sound and practical, for we know that panic induces loss of power; that uncurbed anxiety and fear are destructive in the individual as well as the group. Only those who keep calm and collected in an emergency are able to receive guidance from their greater self as to what to do in any case of uncertainty, indecision, distrust or fright. The one who "studies to be quiet," as Paul suggests, is most likely to solve his problem in a satisfactory way.

It is in the trying and testing experiences of life that we must obey the command not to be afraid, the command that Moses gave to his people: "Fear ye not, stand still, and see the salvation of Jehovah [the I AM, Christ within man], which he will work for you to-day: for the Egyptians [mortal thoughts or darkened sense consciousness] whom ye have seen to-day, ye shall see them again no more for ever. Jehovah will fight for you, and ye shall hold your peace."

In the final analysis each individual must consciously prove, step by step, that divine law is operating in his life. His task must be to come out from under the influence and authority of other people, the race thought, world conditions, and his own lower nature and to find within himself the power to command all situations that confront him, recognizing the highest

authority, Jehovah God, as his guide. From the standpoint of his limited mortal self he could not command this power, but with God all things are possible. We must be conquerors through Christ in love and understanding.

There is a tendency among Truth students to believe that those who are experiencing hardships are those who have sometime in their ongoing transgressed divine law and that they are reaping what they have sown. This is not necessarily so. Jesus explained this to His followers when He said, "Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things [been killed at the hands of Pilate]? I tell you, Nay: but, except ye repent, ye shall all in like manner perish." In the Sunday Lessons I found this explanation: "They were not paying the penalty for misdeeds or vicious thinking. They were merely caught in the current of the race thought, and yielding to negation, were carried away by it. Where the race thought is conceded to be the law man is without protection."

A short paragraph in the Book of Matthew gives a vivid account of an incident that occurred on the Sea of Galilee. Early one day our Master Jesus had been in Capernaum and had healed the centurion's servant of the palsy. He had also touched the hand of Peter's wife's mother, curing her of the fever. Toward evening many had been brought to Him who were possessed with demons and they had been liberated by the potent word of Jesus. It was then that He and His disciples had entered a boat. Being weary after such a full day of merciful works, Jesus lay down to rest and soon was fast asleep. Suddenly a great tempest arose on the deep and the disciples became fearful and panic-

stricken. The waves rose mountain high, almost engulfing the little ship. The winds shrieked their fury. Alarmed, the disciples called to the Master to awaken and save them from perishing. "Why are ye fearful? have ye not yet faith?" He asked them. He caused the tempestuous winds and waves to be quieted by His command of "Peace, be still," and as a result a great calm ensued.

It is interesting to know the spiritual interpretation of this account by Matthew of the stilling of the winds and waves for only as the Bible is metaphysically interpreted can we understand its true meaning. The *Metaphysical Bible Dictionary* says that Capernaum means "village of consolation; shelter of comfort; covering of compassion." It refers to the "restoring power of Being." When one enters this state of consciousness a healing virtue pours out of the soul and transforms all discord to harmony. It is this great soul compassion and yearning to help humanity out of its errors that makes the so-called "natural healer." In man's body consciousness Capernaum is located in the abdominal region.

"Capernaum also means *covering of repentance.* Thus it indicates a cleaning of the mind, both conscious and subconscious. In this repentant attitude the individual is ready to change his mind. Such a man has lived in the outer realms of consciousness where materiality reigns, but now he has come to realize that there is another realm where he becomes acquainted with spiritual Truth. This is entering the synagogue (Mark 1:21)."

Water (represented by the Sea of Galilee) in one of its phases means negativeness. In another phase water symbolizes material cleansing. The storm refers to the unleashed emotionalism of the sense mind in man.

The Christ consciousness in man is the spiritual power by virtue of which he can decree peace and calmness when the storms of sense threaten to engulf him. It is in times of sorrow and trial that man needs to heed the admonition to "be still." If we would be strong in sorrow and serene in affliction we must return to God and rest in Him.

"In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Especially in these troubled times, how great is the need of the individual to find rest from his cares in the inner haven in the midst of him. Patiently he must adjust his every thought and emotion to the standard of our blessed Way-Shower Jesus by denying the power of the adverse thoughts that beset his mind and affirming and claiming every quality of his Father-Mother as his own. If the truth were known, the very hardships through which a person must pass in order to unfold his true Christ nature are blessings in disguise; for without these unhappy outer experiences he would not seek the kingdom of peace within himself. It is when conditions seem to have reached a climax of difficulty that the individual is nearing the point in soul unfoldment where he is about to open a new door in his consciousness. Behind this secret door are wonders that are inconceivable to the one who is still in limited, personal consciousness. Then it is that he must refuse to give way to discouragement and despair and must "stand still, and see the salvation of Jehovah."

"In thy heart there is a holy spot,
As 'mid the waste an isle of fount and palm,
Forever green!—the world's breath enters not,
The passion-tempest may not break its calm,
'Tis thine, all thine."

"I Will Not Let Thee Go"

A TRUE EXPERIENCE

BY W. W. BROWNE

Part One

DON WILLIAMS was soon to die. He knew that when they sent him home from the hospital. It wouldn't be so bad, he thought grimly, if he could enjoy the few remaining months of life. But even that was denied him. He was a hopeless cripple, with his entire left side paralyzed and sight and hearing on the left side gone—and going fast on the other side.

He brooded thus as the weeks passed, hobbling about only as much as necessary and requiring a heavy brace on his leg as well as the cumbersome crutches even for his limited movements. But things could be worse, he found.

While riding in a car one night with a friend who had been drinking excessively he became involved in an altercation. A fight ensued, and his friend drew a gun. They struggled for its possession in the crowded car, and the gun was fired and his friend severely wounded. At the hospital the latter was given a good chance to recover, while Don was lodged in jail. But complications developed, pneumonia laid its hand upon the friend, and some days after the shooting he died. Don was charged with first-degree murder.

He was taken to court, and listlessly he pleaded not guilty. Not that it made much difference where he spent his few remaining months of life. He had little energy or desire to fight the case. Very soon the jury reached their verdict. Guilty of murder, second degree.

The judge had discretion all the way up to life imprisonment. He determined the sentence he thought just, forty to sixty years in the State prison. Even this was no shock to Don—what was the difference?

Days later he was transported to the State prison, where it was necessary for his custodians to carry him into the institution.

From the prison hospital he gazed out over the green lawn. He relived the days before the man had backed over him with a car, the accident that had first incapacitated him. He relived the two long years spent in the hospital under the best of medical care all to no avail. He relived the past, waiting impatiently for death to call. He could see enough to read a little, and other prisoners read to him at times. Then came the change.

A stray Unity periodical came into his hands. He read it with increasing interest. He had heard a great deal about faith, blind and otherwise. But only now had he heard of "understanding faith." How could mortal man understand a thing like faith? And what did this passage "Faith without works is dead" mean?

Time was his only possession, and he spent many hours mulling over these questions. Slowly he began to see the light, only dimly at first, but at least he now had a desire other than to die. He asked the officials to transfer him out of the hospital, there was nothing they could do for him anyway, and his request to be put in a cell block near the recreation yard was granted.

Daily Don struggled out to the yard, sometimes alone, sometimes with others' aid, always with his Bible or a Truth book under his good arm. He spent many hours in the physical sunshine and at the same time allowed the spiritual light of this new belief to permeate his being. He thought only thoughts of health as

much of the time as he possibly could. He began to picture himself engaging in the activities of the other inmates in the yard.

Years before he had played the violin a little. He wanted one now, but no one had one for him. Undaunted, he gathered tin cans, bits of wood, and other discarded bits of material and with the aid of others fashioned what he proudly called a banjo. He had no strings, or money to buy them. However he went ahead as far as he could.

"The strings will be here when I am ready for them," he confidently predicted. Sure enough, the day he finished it another inmate gave him a set of new strings—"just to see if that contraption will make music." Don now had a banjo!

"How will you play a banjo with one hand?" his friends inquired.

"What do you mean, one hand?" he came back belligerently. "I've got two hands, and the good Lord means for me to use them both!"

Daily he struggled out into the sun, strummed ceaselessly with one hand, the other hanging limply over the finger board. He insisted however in the face of all appearances that he was using that hand. It was music to him. Mentally, with eyes closed, he saw his fingers skipping nimbly over the strings. Other inmates looked, listened; some tapped their foreheads significantly; others stopped to offer a word of encouragement. Days passed. Weeks. Months.

Then his thoughts materialized. He plunked a string that should have brought forth a sour note, and lo! the note came forth as clear as a bell! He glanced quickly at his left hand. The index finger was pressed firmly on the string!

Don raised his eyes to the blue sky and thanked God, not that he could use his finger but that his entire hand was well. He pictured each digit responding to his mental command. He laughed aloud for the pure joy of living.

From then on it was only a question of time and faith—faith renewed through this small beginning—until he would in reality be using all the fingers as he had been doing so long in his thoughts. Gradually life came to his wrist, elbow, shoulder.

Then he began playing ball with his fellow inmates. He took the position of first base. No longer did any of them scoff at his idea that he would be well. He played ball with all his might, leaning on his crutches, still wearing the heavy steel brace, but always thanking God that he was again strong and healthy. The day came when he could catch the ball with his left hand.

Months followed, months during which he fell many times and broke the steel brace. It was hastily repaired in the prison vocational school, and he was back in the game. When it broke again, Don at last consigned it to the junk heap. He would use just the crutches from then on! And he did.

When he had been in prison about three years he threw aside one crutch. With the other he continued to get around painfully but determinedly, gradually indulging in more strenuous games. Another year passed and he was using only a cane. Every night his last waking thought was "Father, I thank Thee for health!" Every new day was greeted with "I thank Thee for this day and for my good health." His will and courage and faith became a topic of conversation in the institution, both among inmates and officials.

No more sponge baths for him in his cell. He now climbed the four tiers of steps to the shower baths, like the other healthy men!

Then one regular bath day he started up the long flight. For some reason he felt discouraged that day. Efforts for his release had gone wrong; he had been there so long. Painfully he took each step; they seemed unusually long today.

Suddenly he slipped, clutched wildly at air, and fell headlong down the iron steps!

He opened his eyes in the prison hospital and caught the words "five ribs broken; pretty bad shape." "O God," he prayed fearfully, "O God, let it not effect my hard work!" With a ghastly fear gnawing at his vitals, he tried to move his left arm, his leg. Useless! Hopeless! He was again paralyzed!

(TO BE CONCLUDED)

My Morning Prayer

By Chauncey R. Piety

O God, maker of all minds,
Give my mind understanding,
Train mine ears to hear Thy voice,
Mine eyes to find Thy beauty,
My tongue to speak Thy Truth,
My heart to love all life,
My will to achieve Thy purposes. Amen.

Make Your House Alive!

BY LUCY WATSON

WE WERE sitting around the grate fire in the winter twilight, a group of us older people and my small son. The young people had gone to a "sing."

"That was a wonderful talk we heard this morning," I offered: " 'Make your house alive!' "

My husband reached over and patted my hand on the arm of my chair. He was smiling tolerantly, a little amused.

"Mother," he said, "you're a bit inaccurate, I'm afraid. The subject was 'Keep your soul alive.' "

Our callers laughed with my husband and assured me that in spite of my incredulous stare my husband was right.

"I still think I heard those words distinctly 'Make your house alive' " I insisted. "They are as definite in my memory as though my mind were a recording record."

My kindest neighbor, a woman of great insight, gave me an understanding smile. Gently she said, "Lucy, you dozed a bit during the sermon. Maybe you heard 'house' with your inner ear, your inner mind."

My small son snuggled up to me, his eyes mischievous.

"Mama almost went to sleep," he teased.

After our guests had gone and I had tucked my small son in bed I turned to my husband.

"What do you make of it, dear?" I puzzled. "I was so sure I heard those words 'Make your house alive.' "

"It may be," he suggested, "that you were subconsciously worried about the little old place on Valley Road that your aunt left you. Please don't worry about it, Lucy. We'll get along even if it isn't rented."

"Of course," I agreed, "but we'd get along so much better if it were. Besides, it's a nice little house. All it needs is a good cleaning, a bit of paint in the kitchen, and gay, frilly curtains."

"In other words," my husband interpreted, "it needs to be made alive. Making that house alive might not be a bad idea."

It was then that I admitted to my husband that I had been praying to be shown what to do with the old house. I also admitted that I had been praying half-heartedly, as though I had been afraid to broach to God anything so small in the scheme of things as an unrented house. During great sorrows in the past God had brought peace and honor into our house where only misery and dishonor had been. I had trusted and leaned on God as my one resource. But now, with respect to this small problem, I was hesitant, uncertain, almost embarrassed. It was my husband who came to my rescue with his clear thinking.

"Lucy," he asked, "would you want the children to stay away from you except at such times as sorrow or other misfortune touched their lives?"

"Of course not," I answered.

"Do you enjoy their small confidences?" he pursued.

"I cherish every single one," I admitted, "from new clothes and football to picnics and bruised toes."

My heart was growing light as I talked.

"What's the matter with me?" I demanded. "I'm always telling everybody else to place his problems in God's hands and to be assured that God will take care

of them. Then when I have a problem of my own I hem and haw and hesitate. Yet God is so good that He answers even hesitant prayers. He has answered mine or the words would not be so persistent in my mind. I am going to make that house alive."

The next morning I called the gas, the light, and the water company and ordered service installed. If the house failed to rent, this would prove an expensive gesture. But I was determined to act on my faith.

After an early supper my husband and I drove out to Valley Road. The house we owned looked little and sad among the high weeds. A wind rustled the dry leaves of the oak tree that shaded it in summer. My heart sank, but my husband pointed out that if the weeds were cut down the snow would soon cover the dead grass. He would tackle the outside if I would straighten the inside. We went up a flagstone walk and unlocked the door. Soon a fire in the hot-air furnace was taking the dampness out of the three rooms and bath.

While my husband worked in the yard I mopped the rooms, did a quick job of polishing the windows, and hung up the few curtains I had found in our storeroom. I felt really buoyed up.

Every night for a week the little house was all alight. The children joined in the venture, helping to paint cupboards and baseboards.

The idea of making the house alive grew. We took out a bed from our attic, an old commode, and a mirror to hang above it. In the living room we laid a rag rug and contrived a studio couch out of a cot and some large pillows. But nobody came to make inquiry. The utility companies, however, sent in their bills and we had to meet them. But we did not falter. Every single

night saw the house lighted up, and we kept on improving it in little ways.

We were pretty silent as we went out on the third Saturday, a miserable, rainy night, with the rain turning to sleet. I had made my house alive. I had done my part. Now I must wait. For just a moment I was half inclined not to turn on all the lights, but my husband whistled as he went to the furnace room. That settled it.

As a last touch of homely beauty I put pretty shelf paper in the pantry and set a few cans of my own preserving on the shelves. My husband was tinkering with the doorbell when I called to him to come and have a cup of coffee and some doughnuts. I had not forgotten the cheese either. As he sat down he said: "Not half bad. Wouldn't mind living here myself."

And at that moment the doorbell rang.

"It works!" he exclaimed, and then felt foolish.

He ushered in a rather thin, shabby young man and a girl.

"We were about to pass on to the highway," the young man explained, "when we saw this house all lighted up and—well, the heater in my car isn't working and my wife's cold—and it's presuming, but——"

"I never in my life did anything like this before," the young woman interrupted. "It's my fault really. Paul and I have been desperate trying to find a little house within commuting distance of the University Hospital where he's serving his internship. We never noticed this house before, though we were here in this valley about a month ago, but tonight the windows shone like gold, and I said to Paul, 'There's our house.' And here we are. Silly!"

They could hardly believe their good luck when we

told them that the house was for rent. There were tears in the young woman's eyes. Paul put his arm about her shoulders as he said, "Well, honey, I guess you were guided all right."

They had coffee and doughnuts with us, and it seemed like a banquet. I told them how I was guided to "make the little house alive."

And so I solved this very earthy problem with the help of the same God who cares for every sparrow.

Afterwards I began to think about my own personal house or temple, in which the spirit of God dwells, and I realized that perhaps this house too needed to be made alive. I had fallen into habits of carelessness, forgetting to hang on the walls of my memory fine pictures that I wanted to be part of my life. I would cleanse that temple of mine too of all doubt and distrust. I would turn the light of faith on the darkest corners. Concretely I would pass on all the help I could give others.

I would place in my bookcases and on convenient tables the sort of inspirational books and magazines that had helped me. Any member of my family or any caller would be tempted to pick up one of these big "little books" at random and drink of the living waters.

Once I allowed a caller to wait fifteen minutes for me because I did not want to interrupt her reading. When I joined her, she said, "Never mind, Lucy, I've found the answer already. Why don't more people leave this sort of thing around?"

From experience in my own group I know that nearly every one of us is trying to make his house "alive."

At a choir rehearsal one evening I heard the director say, "What's the matter with you people? Express some joy when you sing praises to God. It's as though you

were bundled up in dark, heavy garments. Throw off your dark, heavy cloaks and feel the sunshine of God's love. Then sing!" And they did sing.

Sometimes it is only necessary to be reminded that God is a God of love. And sometimes it takes stronger urging. But always, always, let us be aware that God is in the temple He has built, making it alive. His holy light shines in us.

UNITY RADIO PROGRAMS

DAILY EXCEPT SUNDAY

PACIFIC TIME

Beverly Hills, California (710 kilocycles) K M P C
8:30 to 9:00 a. m. - - - - - - "Daily Word"
San Francisco, California (1260 kilocycles) K Y A
8:45 to 9:00 a. m. - - - - - "Unity Viewpoint"
Seattle, Washington (1000 kilocycles) K J R
8:45 to 9:00 a. m. - - - - - "Unity Viewpoint"

CENTRAL TIME

Kansas City, Missouri (880 kilocycles) W H B
8:45 to 9:00 a. m. - - - - - "Unity Viewpoint"
11:00 a. m. to 12 m. (Sunday Only) Unity Morning Service
Minneapolis, Minnesota (1130 kilocycles) W D G Y
8:15 to 8:30 a. m. - - - - - - "Unity Viewpoint"
Topeka, Kansas (580 kilocycles) W I B W
8:00 to 8:15 a. m. - - - - - - "Unity Viewpoint"

EASTERN TIME

New York City (570 kilocycles) W M C A
8:15 to 8:30 a. m. - - - - - - "Unity Viewpoint"
11:15 to 11:30 p. m. except Wednesday

Panama City, Panama

H P 5 G (11780 kilocycles) H O A (2340 kilocycles) H O P (1000 kilocycles)
1:00 to 1:15 p. m. - - - - - "Unity Viewpoint"
10:30 to 10:45 p. m. (Spanish) - "Unity Viewpoint"

Powers of the Spirit

BY FRED A. BARROW

THE LANGUAGES of the Orient are flowery languages filled with figures of speech, metaphors, symbolic statements, and for that reason they are difficult of translation and hard to comprehend by the average Occidental intellect, which thinks and reasons more literally. That compilation of many books, the Bible, was written in the flowery language of the East. It speaks of the hand of God, the eye of God; tells of God walking, stretching out His arm, listening with His ear, and so forth; and it speaks of Him as seated upon a throne somewhere in the heavens.

Now because of these figures of speech and because of their literal acceptances as true depictions of the Deity, the conception long prevailed—and still is held by the child intellect—that God is very much like a human being, perhaps like certain of the old Hebrew prophets, only much larger and older. But as we know, God has no human parts; He does not need them. As Jesus said, "God is Spirit: and they that worship him must worship in spirit and truth." And the God Spirit fills the entire universe and spiritually sees all that goes on in it, hears all that goes on, and feels all that goes on within its great immensity. Not a sparrow falls without God's being cognizant of its fall, so Jesus told us.

As we all know so well, the human eye has a limited vision, and what it sees it does not always see aright. But the Spirit of God has unlimited vision, and what the Spirit sees it sees clearly and perfectly. The human ear does not always hear aright, it makes mistakes; but

the Spirit of God can hear with distinctness even sounds that to the human ear are inaudible, the sounds of the planets spinning along through the heavens, as well as the vibrations of our soul; and this Spirit can distinguish and separate all sounds and place them where they belong. Our human voice can utter untruths as well as truths, can curse as well as bless; but the voice of God speaks a language at all times freighted with love and truth and blessing, and its vibrations fall upon the souls of all mankind regardless of race, nationality, or creed, striving to make them vibrate with it in universal harmony. Our human feelings can be moved in devious ways to emotions both good and bad, with resultant good or bad actions; the Spirit of God can feel these emotions, and it responds to them in a fitting manner, striving to direct them into constructive ways. Our human intellect can be, and often is, in error; it sometimes thinks and reasons wrongly, and thereby arrives at wrong conclusions; but the Spirit of God is omniscient, all-knowing, understands all things perfectly, never makes errors, and never arrives at false conclusions.

Such are some of the powers of the Spirit of God; and this Spirit which fills the universe also dwells in us even as it dwelt in the human body of our Master Jesus Christ, and it would impart to us those elements of its power which we spiritually desire: spiritual sight, spiritual hearing, spiritual speech, spiritual feeling, spiritual knowledge.

To me Mind and Spirit are one and the same thing, and not intrinsically part of the human intellect, although Spirit works with and through this intellect.

Through the "mind . . . which was also in Christ Jesus" the Master was gifted with a vision superior to

that of men. You will remember that He saw Nathanael beneath the fig tree even before Philip brought the man to Him; and because of His spiritual sight He could discern the simplicity of Nathanael's character, for He said, "Behold, an Israelite indeed, in whom is no guile!" The human eye cannot always detect character by the outer aspect; but the eye of the Spirit can see beneath any dissemblance.

The eye of the Spirit sees far. Prophets of old possessed this spiritual vision, and so do certain poets and prophets of modern days. To this writer it seems that Tennyson was gifted with spiritual vision; for in his poem "Locksley Hall" he wrote the following lines:

For I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonders that would be;

Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue.

Were not those lines prophetic of our "clipper ships" of the air and of the warplanes; they were written long before these things were devised. But this same poet-prophet sees afar off something of happier omen.

Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging thro' the thunder-storm;

Till the war-drum throbbed no longer, and the battle-flags were furl'd
In the Parliament of man, the Federation of the world.

Yes, the Spirit has farsightedness, prophetic vision.

Because of His spiritual faculty of hearing Jesus after His baptism heard the voice of the Father saying, "This is my beloved Son, in whom I am well pleased." It is recorded that John the Baptist also heard the spiritual voice and saw the form of a dove alight upon the Master; but the record does not say that any of the onlookers either heard the voice or saw the dove. Their spirits were not "in tune with the Infinite"; they used only their human eyes and ears, and the spiritual vibrations of the "still small voice" failed to register upon their natural faculties. I believe that truly intuitive perceptions of both men and women are the result of the Spirit. The word "intuitive," according to my desk dictionary, means "perceived immediately by the mind." And as I have said, I believe Mind and Spirit to be one; that the Spirit can grasp a truth much quicker than our intellect can reason it out. True science is under the direction of the Spirit of God, and science has found that this is a vibratory universe. Sound has its vibrations, light has its vibrations, everything, from the smallest atom to the hughest sun is in a state of vibration. And I can see no reason to doubt that the Spirit of God is vibratory and that when our spirit is in accord with the God Spirit, it will vibrate harmoniously with this Spirit and partake somewhat of its powers.

With human lips Jesus spoke the language of the Spirit of God the Father. With those lips He uttered wisdom, He gave words of blessing, words of mercy, words of love, words of constructiveness, words of insight, words of compassion, words of healing, and the vibratory power of those words has pulsated down through the ages, and we can still feel their power. A

group of scribes and Pharisees brought to the Master a woman taken in adultery, and they told Him that by the law of Moses she should be stoned to death. Then He looked upon the woman's accusers, and with spiritual insight He beheld their character. Said He, "He that is without sin among you, let him first cast a stone at her." Then He averted His gaze from them and stooped and wrote with His finger upon the ground; and when He again stood erect the shamefaced crowd had disappeared. To the astonished woman He then said, "Did no man condemn thee?" Falteringly the woman replied, "No man, Lord." And Jesus, spiritual compassion in His voice, said, "Neither do I condemn thee: go thy way; from henceforth sin no more." The Spirit in Jesus could feel the woman's dread of a cruel death, and He pitied her. His simple words to her accusers seared their consciences, and His averted gaze gave them the opportunity to slink away; and as He knew they would, they took quick advantage of the opportunity. His lips uttered no words of accusation; He allowed the spirit within them to make that accusation, which it did very effectively.

The Spirit in Jesus could reason quickly and come to true and just conclusions with greater facility than the intellects of men. When one of a group of Pharisees, a lawyer, tried to trap Him with the subtle question "Teacher, which is the great commandment in the law?" the Master's spiritual understanding was quick to respond: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets." In that reply was a

spiritual summing up of all law. Multitudinous laws had been made at that time, others have since been made, and still others are being enacted, but in that pronouncement of Jesus every spiritual, moral, and social law was definitely and completely embraced; for love is the fulfilling of the law. Yes, Jesus through the power of the Spirit within Him could readily outreason the Pharisaical intellect. His Spirit knew that if men, all men, loved God and their neighbors, there would be no need of laws to govern their peaceful, amiable, progressive brotherhood except the one law of love. Observance of that one law would do away with all acts of violence, all dishonesty. All men, acknowledging one Father and the world-wide brotherhood of man, would find no need for State or national boundaries, no need for armies and navies, no need for prisons and poorhouses. The present turmoil and horror in the world is the result of man's refusal to love the one and only God Spirit and to love his neighbor as himself. Christ's law was dictated by spiritual wisdom.

Over our material body too the benign Spirit can and does exercise its power. Jesus time after time demonstrated this power. And that same Spirit which was in Christ is still with us, manifesting its healing power. Every day and hour, in homes and in hospitals, the curative power of Spirit is being demonstrated upon the sick and afflicted.

Thus have I meditated upon the powers of the Spirit.

God is with us, and when we freely accede to His will, when we really love Him and love our neighbor, and when we willingly let Him use us for His purposes, which ever and always are beneficent, then we are benefited by His power in mind, in body, and in estate.

Promises to Claim

BY JULIA WINTHROP

EVERYONE WHO has read the Bible knows that it is rich in promises given by God to man through lawgivers, prophets, and poets, through Jesus Christ, and through the apostles and early Christians. These promises have not been recorded simply for the purpose of telling a story of how others were blessed by claiming them. They have been recorded to assure you and me that we may have the blessings we desire by claiming whatever promise we would have fulfilled in our life.

Recently I heard a minister say, "When religious leaders have no experience of their own to offer, they take a text and begin to enlarge on the experiences of others. When they have experienced the power of God themselves they do not need a text." This statement struck me very forcefully not only as a fact but as a challenge to me to prove by my own experience what I would have others believe. If I am not blessed by claiming God's promises myself, why should I urge others to claim them? If my daily living fails to measure up to my arguments, it is useless to argue. Where there are unbelievers there must be reasons for unbelief: the lack of living witnesses to spiritual experience.

People really want to be convinced of the reality of God in themselves. Whether they will admit it or not, they want proof concerning the realities of life. I once heard a teacher report this statement, which someone had made to her: "I do not believe in God, but I do have faith in people who believe in God." Men search-

ing for God look to the lives of others as their only hope for finding Him when they have not found Him within themselves.

Words alone will not convince, but a life lived in accordance with God's laws will prove beyond a doubt that God fulfills His promises to those who claim them in faith. Our mission in the world is to be witnesses for God. Even Jesus said, "Believe me for the very works' sake." The greatest work we can do is to allow God to fulfill His promises through us. When we do that, we need no text. We do not need to elaborate on the works of others. We are the living testimonials that convince those who do not believe.

Suppose we take God's promise to heal. There are many statements variously worded in which this promise is given. I do not ask you to believe anything simply because I believe it, but I do believe that God heals. Not only do I believe it, I know it. I know it because I have been healed by Him. After being told by physicians that the headache called migraine was beyond their knowledge as to cause or cure, I waited in doubt, suffering and thinking that perhaps there was no cure. Finally I gained the faith to pray and to ask others to pray, and I was healed, not by any personal power but entirely by the power of God. A foot condition that had cost me much money and much pain for four years was healed in three months. Asthma was healed over night. Hay fever was healed. My hand that was caught in a car door and seemingly crushed across the fingers and palm showed almost no bruise and developed no noticeable soreness to interrupt my work in typing. A burn from hot fat turned from a frying pan on my hand and arm caused no blister or soreness.

Now the question arises, "How was it done?" The

answer is "Not by might, nor by power, but by my Spirit, saith Jehovah." No human agency did it. It was altogether by the power of God. I desired healing of course, and I believed that God could and would heal me, but as to how He did it I am not even curious to know. Jesus gave the command "Ask," and He gave the promise "Ye shall receive," but He did not urge us to inquire how He would fulfill that promise. He did not promise to explain what changes would take place in the mechanism of the body as inharmony gave way to harmony, and personally I have no desire to know that. I know that as I claim His promise to bless me He will do it in the way that He sees fit. When I surrender belief in disease and accept the belief of health, He blesses me. I do not need to tell Him how. He knows how.

A friend of mine had prayed for years for the healing of a member of her family, and she had applied all the rules of spiritual technique that she thought would be helpful, but no healing was manifested. Then one evening when it seemed that the situation was quite grave, she surrendered. She quit striving in the way she had prescribed for herself, and she said: "Father, You know how. I don't. In Your own good way give this blessing I so desire." She then relaxed and went to sleep. Next morning the condition that had seemed so alarming the night before was entirely gone. Healing was made manifest. The promise had been claimed in faith, and God had been given His own way in which to come and fulfill His promise to heal.

If we ask for healing, we ought to believe that we shall receive it of course. "All things are possible to him that believeth," said Jesus. I remember that when I finally picked up the courage to ask for healing of the

migraine, I reacted differently from the way I had done before asking for healing. Formerly when I awoke with a dull headache I became so frightened at the thought of having to endure a day of pain that the fright naturally brought on more pain. After I had asked for healing I had no fear when I woke with that same dull warning of pain. I remembered first of all that I had asked God for healing and that I had no reason to doubt or to fear. The pain had no chance to get any advantage over me. God triumphed!

Good judgment is also an asset to healing. When I prayed for the healing of my left foot, I blessed that foot with thoughts of gratitude. It had been faithful in serving me, and I had depended upon it more than I had ever realized. I also blessed it by wearing loose, roomy, soft buckskin shoes for a while. I prayed for quite a long time each day, and God did the healing. How? I do not know. In His own good way He did the work, where expensive, well-fitted shoes had failed; where ointments had failed; where foot adjustments had failed. God triumphed!

One who needs employment or supply may say, "Your story is about health, but I need supply. I need work." To such a person I should like to say that God blesses men with guidance and supply when they claim His promise. I know. I have been in the position where I had to claim His promise to lead me and to supply my every need. I recall the time when I was applying through this and that employment agency, taking advice from here and from there, but to no avail. I had two degrees from splendid educational institutions, and I had a sheaf of recommendations from those who knew my ability and my preparation, but no position was to be had.

Finally I gained an insight into the whole matter. I had been looking for a position where I could earn a good salary. I had given no consideration to the question whether or not I could do the work God had appointed me to do in His scheme of things. I had left Him out of it. I wanted a job, or I thought I did, that would assure me of a good pay check, quite regardless of the kind of work I might be called upon to do. When I changed my idea about the matter, when I realized that God's work is my work and that that was what I really wanted, things began to change. Appointment to a certain position came about in the most unexpected way. It was nothing short of a miracle. Later on I was called to a better place without having made an application. Still later I received another position that was far better than either of the former ones.

What did I do? As a matter of fact, I just quit "doing" at all for a while. The round of making applications and getting interviews had rendered me hopeless and almost helpless. I let go and became still, and in that stillness I realized that God could do all that was needful if I would just let Him have His way, and I did. I always like to tell people who are looking for work to quit looking for their work and begin looking for God's work, the work God has for them to do. Taking this attitude, we know that personal prejudice cannot bar us from our own. Favoritisin cannot keep our own from us. "Pull" that others may have cannot move us from our own place. In doing our God-appointed work we have justice at all times. We have His help. We triumph through Him, and He triumphs through us.

"But how can I let go and let God?" is the frantic inquiry of someone who needs help. You can let go by

freeing your thoughts from fear and anxiety. When you come to the place where you realize that you want to do His work instead of finding your own job, you will rest in Him and you will have faith. You will claim His promise to lead you and to prosper you, and He will fulfill it. You will shift your attention from the goal of personal satisfaction to that of soul satisfaction. You will not need to dictate to God how He is to bring your appointment to you. You will only need to be ready to accept it when He does bring it to you. You are not to sit down and listlessly do nothing. you are to be in readiness to answer His call at any time it comes. God has asked you to prove Him, whether He will open the doors of heaven and pour you out a blessing so great that there will not be room enough to receive it, but He does not expect you to tell Him how to do it. For a long time I tried to tell God how to do things, but I did not get anywhere. I have made more progress since I learned to take directions from Him. You will do so too. Try it; not because I believe it but because of the works that I have seen made manifest in the lives of all who have tried it. You will triumph in God, and God will triumph through you!

We cannot get very far on the road which leads to spiritual health until we have come to a right understanding of the character of God. Life, indeed, consists of a right knowledge of God: "This is life eternal, that they might know thee the only true God;" and failure to live rightly and vigorously can always be traced back ultimately to a want of understanding of God.—HAROLD ANSON

Life

BY MARY HALSTED LAMONT

NO DOUBT A CAUSE of the world's confusion today lies in the fact that we take this immensity called life as a matter of course. God's greatest triumph of creation, man, abuses the gift of life and, not knowing God, knows not himself.

We live on half-truths and neglect the Truth that would make us free. Free! The word has a beautiful sound! We should like now to be free from the menace of war, free from even the thoughts of the horror of it that press and radio keep before us. Yes, and we should like to be free from the tangle of our own mistakes: free for a normal pursuit of happiness and peace.

There is much in us that hinders this healthy pursuit, and we have built the obstacles. Our cry has been for facts. We invent and we build factories to make the things that we can see, handle, use for profit and self-indulgence until life is smothered with them. We can't see through or over them, and so we lose our sense of direction. There seems to be nothing above this material plane, these temporal things that Paul warns us against, that blind us to the eternal. It is thus we become futile, ineffective, confused, and think to get out of our troubles by recklessly speeding up and increasing our momentum, the arrest of which threatens us with quick disaster.

And why, someone may ask, does God stand aside and allow this confusion to produce every kind of suffering the world has ever known? The question is but an excuse for our neglect of His word. The munificent

endowment of that power our Father has intrusted to us is a will of our own. His patience knows no bounds, His love no end, but He never forces open the doors that close against Him. He is life, and He would share all His beauty and power with us, but He expects open, receptive hearts and lives through which to pour Himself into humanity.

We live in too much of a hurry to think much about our soul, God's master creation, yet it is there we can meet Him: no longer a faraway judge but so close that a breath of faith reaches Him, even a faint hope, an aspiration is answered. God made the soul as a habitation for Himself, His kingdom within man, so that love might rule the world and bring harmony between us and the universe. In the long run man can never interfere with the purpose that works through nature, but when he is consciously aware of God in it, he understands better the purpose of his existence, his place in God's plan, and receives his share of joy and peace. Eternal Spirit holds us all, but we do not know ourselves until we realize our relation to all.

Jesus lived the three years of His active ministry in order to acquaint us with our Father and His love and to demonstrate the whole perfect plan of life, even to the detail of our thoughts. His death and His resurrection emphasized the magnitude of the message that remains in receptive hearts, our promise of eternal life, our way to peace and joy here.

There is much more to life than we yet realize. It is too bad that we prefer poverty of soul and that we grow bewildered and burdened by the material we chase. Yet this maladjustment may be really our spirit's searching for unity with God and for accord with His divine law.

It must be that we are born with some degree of faith in a higher power, for we use it all the time. The tiny seed we put in the ground and cover out of sight we know will respond to water and sun and become a bush of beauty and fragrance, or a mighty tree whose branches may become sheltering shade for our grandchildren. We relinquish all care of ourselves when we succumb to sleep. We know that something will keep our heart and all our complicated internal machinery working and that in time another day will appear, heralded by a blaze of glory, when we can step out safely on this rotating earth and rejoice in its beauty and life-giving air. How can we expect to go on living successfully if we ignore our omnipotent, omnipresent, omniscient Father-God! Oh, we have lost so much of life by this habit of surface thought that keeps us bound to the material. Self envelops us, blinds us to the lessons of life that would teach us self-restraint, discipline us to simpler wants, a purer heart, and lead us by the Way, Jesus Christ.

It is from the face of Jesus Christ that the light and knowledge of the glory of God shines upon us.

In God we live and move and have our being. In us God lives and moves and has expression.

Heaven Here

Oh! we need not wait for heaven;
If we're filled up with the leaven
Of the love of God we're given
All to be our hearts' desire.

—COFFMAN

About Subscription Prices

WHILE SOME magazines are increasing their subscription rates on account of rising production costs it is the desire of Unity School to maintain the old price of $1 a year for all Unity periodicals.

Unity publications do not carry commercial advertising, which produces a considerable portion of the revenue for most secular periodicals. Our subscription rate is very low considering that we have no income from advertising. The income from subscriptions alone often does not cover the cost, and the deficit in the past has been made up from the love offerings of those who have the interests of the Unity work at heart.

We feel that at the present crucial time Unity literature is more urgently needed than at any time in the past and that the price therefore should not be increased. The magazines have a definite work to do, and their circulation should not be restricted by having a higher price put upon them.

Now is the time when Truth students must strengthen their hold on Truth and remember continually that the realities of life are spiritual. Now is the time to maintain a firm stand against fear, worry, despair, and uncertainty. Now is the time to prove to all the world the truth of the following assurance:

"The eternal God is *thy* dwelling-place,
And underneath are the everlasting arms."

We feel assured that Unity publications are doing a definite work in the establishing of a new order of peace on earth, in which there will be no war, unhap-

piness, sin, sickness, or poverty, and that the Lord is interested in our efforts because He is blessing this work in so many ways.

We are therefore going ahead with confidence that He will show us the way to meet the increased cost of producing the Unity publications.

We ask every Unity well-wisher to join with us daily in prayer, giving thanks that this work is successful in carrying out its aims. We also ask that every Unity friend send subscriptions to as many new readers as possible in order that Truth may cover the earth.

We wish our periodicals to be available to everyone, and by keeping the price at $1 a year we shall be making it easier for many people who need Truth in these wartimes to obtain Unity magazines. We also wish to thank our friends everywhere who are helping us to serve God through the Unity publications.

Oneness with God

By Mae Lavador Kortland

Be knowing of your oneness
With the universal whole.
Know that every finite movement
Is infinite in goal.
Not the shadow of a turning,
A seed within the sod,
A word, a thought, a yearning
But that is one with God.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, June 7, 1942

UNITY SUBJECT—*The Way.*

INTERNATIONAL SUBJECT—*Friday: The Day of Suffering (II)* (Christ's Words on the Cross).—Mark 15:33, 34; Luke 23:33-46. (Compare John 19:25-30.)

33. And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34. And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

33. And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left.

34. And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

35. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen.

36. And the soldiers also mocked him, coming to him, offering him vinegar,

37. And saying, If thou art the King of the Jews, save thyself.

38 And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

39. And one of the malefactors that were hanged railed

on him, saying, Art not thou the Christ? save thyself and us.

40. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42. And he said, Jesus, remember me when thou comest in thy kingdom.

43. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44. And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour,

45. The sun's light failing: and the veil of the temple was rent in the midst.

46. And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

GOLDEN TEXT—*He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.*—Isa. 53:5.

SILENT PRAYER—*I am a member of Christ, and I share the universal life.*

The thought that the Divine Being consented that the only perfect man should suffer for the sins of the imperfect and, in dying for them, redeem all who have sinned is repugnant to the sense of justice of the average person. Therefore he seeks a more reasonable explanation of the Crucifixion. He need not seek further than the truth of the universal life.

In sense consciousness everyone feels that he is a law unto himself and a distinct and separate individual. Yet even in this consciousness there is acceptance of the race life as a fact. What is true of the race is acknowledged to be true of each member. To step outside this boundary in thought or act is to become something

less than human and to put oneself under the ban of the law. Thus the idea of universal life is accepted in a limited way by the race mind.

True understanding of universal life sees in it the idea back of the brotherhood of man and the Fatherhood of God. It underlies the ideal of unity toward which those who try to follow the Christ and express it are tending. Since life is one, the one good that is God, whoever enters into it enters into all that is shared in common by all other men and women. Paul says, "Whether one member suffereth, all the members suffer with it; or *one* member is honored, all the members rejoice with it." In the same way in which the human body is one so that pain in one organ affects the entire body and makes what is called a sick man, Christ, the divine man, is also one: "ye are the body of Christ, and severally members thereof." Whoever therefore falls short of perfection in the membership of the Christ body affects that body. He whose will is not one with the divine will falls short of the fullness of the Christ and his place is in race consciousness instead.

The cross represents two trends or currents of thought in human consciousness. The perpendicular bar stands for the inner current of divine life, and the horizontal bar stands for the crosscurrent of human limitation. Human limitation is the race consciousness, the "mind of the flesh" of Paul. It burdens the body with its erroneous beliefs. The center of action of mortal mind (mind of the flesh) is in the brain, and here—at "the place called The place of a skull"—it must be met in the final overcoming that the I AM undertakes.

The limitations of mortal mind die on the cross. The Crucifixion typifies the final erasure of error from

consciousness. Every time we give up some personal limitation or error we are in a sense "crucified." When we are willing to surrender everything that falls short of the divine and to retain only what is good and abiding, the death on the cross is accomplished. In consciously giving up the whole error mentality, man does not die, but the false ego (adversary) that has entered the human being as personality and become part of his consciousness is fully eradicated.

The prayer "Father, forgive them; for they know not what they do" is the I AM'S perfect expression of divine love in the face of persecution and despiteful use.

The fact that the soldiers cast lots for the garments of Jesus (the Truth of the I AM in its perfect, harmonious expression) symbolizes the superficial desire of the sense man to possess himself of that which belongs only to spiritual understanding and which can be expressed aright only by the spiritual side of life.

In the grip of the race consciousness man expects spiritual understanding to manifest itself in selfish ways: the Son of God to think of Himself and save Himself first. According to the race thought self-preservation is man's first duty. "If thou art the King of the Jews, save thyself." Where the highest ideal is to serve the self, the claim of spiritual power and understanding is a mockery, and man's life expression is on so low a plane that it can be redeemed, if at all, only by his fear of the future. The malefactor who represents the future said to the one who represents the past, "Dost thou not even fear God?" The man of sense turns from evil through fear of consequences. If the turning is complete and permanent he reaps his reward in the command he gains over the elemental forces.

"To-day shalt thou be with me in Paradise."

The superscription "THIS IS THE KING OF THE JEWS" symbolizes the rule of the I AM over the spiritual, intellectual, and physical phases of the individual.

The three hours of darkness represent the doubts that attack the soul when it is surrendering the self for the higher good. Doubt invades mind, soul, and body (the whole land) at such a time, so that one cannot be sure of the right course (the sun's light failing).

When personality is completely wiped out the soul enters into glory. Man intrusts his spirit only to the universal life consciousness (the hands of the Father), recognizing in Spirit the one power and the one presence.

QUESTIONS

1. How can the Crucifixion be explained in terms of the universal life?
2. In what consciousness is the one whose will is not one with divine will?
3. What does the cross represent?
4. When is death on the cross accomplished for us?
5. How does spiritual understanding manifest itself?

Lesson 11, June 14, 1942

UNITY SUBJECT—*The Truth.*

INTERNATIONAL SUBJECT—*Sunday: The Risen Christ and His Disciples.*—Luke 24:33-48.

33. And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34. Saying, The Lord is risen indeed, and hath appeared to Simon.

35. And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

36. And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37. But they were terrified and affrighted, and supposed that they beheld a spirit.

38. And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart?

39. See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.

40. And when he had said this, he showed them his hands and his feet.

41. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat?

42. And they gave him a piece of a broiled fish.

43. And he took it, and ate before them.

44. And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.

45. Then opened he their mind, that they might understand the scriptures;

46. And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day;

47. And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.

48. Ye are witnesses of these things.

GOLDEN TEXT—*Ye are witnesses of these things.* —Luke 24:48.

SILENT PRAYER—*I came into life to bear witness to the truth.*

Time and time again before the last journey to Jerusalem Jesus tried to make it clear to the Apostles that He would be put to death and would rise again after three days. Mark tells us that they did not understand what He meant and were afraid to ask Him. They

came thus to the Crucifixion and passed through it without understanding of what had happened or of what was about to happen.

The beclouded state of mind of the Apostles after the Crucifixion was not strange or exceptional. Many would-be followers of the Christ are in the same state today in regard to the story of the Crucifixion and the Resurrection. They do not accept the account as literally true. A well-known minister has said that many of us have just enough belief in a future life to make us dread it. The message of joy and peace that would move believers to ecstasy if they knew that it applied to life here and now strikes no responsive chord in their soul when they are told that it was brought back from beyond death.

Yet it is the same message that Jesus brought to the world in Galilee and elsewhere before the Crucifixion: a message of peace and of the nearness, in fact immanence, of the kingdom. Those who can make their faith active and alive know that the Christ is the same yesterday, today, and forever, and that life also is infinite and eternal. The Resurrection is true both literally and metaphysically. The power of the Spirit to transform the body has never yet been measured, perhaps never will be.

It was only after the peace and joy that came to the disciples when they knew that Jesus had actually risen from the dead had rid them of fear and made them conscious of the Holy Spirit within them that their eyes were opened to the truth of Jesus Christ's ministry.

The friends and followers of Jesus were "terrified and affrighted" when Jesus suddenly appeared in their midst after His resurrection. They thought that He was

a ghost, and that only the spirit of the dead Jesus was appearing to them. When He showed them His hands and His feet, assuring them that He was a real flesh-and-bone man, and when He afterwards ate before them they were able to believe at last that what He had been telling them had actually come to pass.

For years, how many we do not know, Jesus had been training His soul to attain eternal life. He had spent whole nights in prayer, and through the intensity of His devotions had made union with Divine Mind. This union was complete, and His whole being was flooded with spiritual life, power, and substance, and the wisdom to use them in divine order. He thus embodied the divine-body idea, and through it His mortal body was transformed to an immortal body. He accomplished this before the Crucifixion, and knew that His soul, so strengthened, would restore His body no matter how harshly it might be used by destructive men.

Forty days after the Resurrection the body of Jesus was transmuted to a body of thought and mind power. Translated into the universal medium, He is able to help those who fix their thought upon Him and rest their faith in Him.

The Master of life brought with Him from beyond the tomb no new or startling truth. "These are my words which I spake unto you, while I was yet with you." His original teaching was true, and He returned to convince them of its truth and impress it upon them. All the Truth that has been discerned through devotion to the principle of good as the law of life (the law of Moses), all that has been discerned through the sequence of cause and effect (the Prophets), all that is learned by experience in prayer and praise (the Psalms) is concentrated in the Christ Spirit and finds fulfill-

ment there. Jesus Christ's commission to His disciples was that they should carry on His work of leading men into an understanding of Truth. To this end He "opened . . . their mind" to understand the Truth that had already been discerned and recorded in the Scriptures. This truth had behind it the authority of long acceptance and would have greater weight with the hearers of the disciples than new truth originally uttered.

Whoever is possessed by a desire to know the Truth and express it habitually is in the Christ consciousness. All men are to be saved by gaining knowledge of it and expressing it.

The disciples were to preach "repentance and remission of sins . . . unto all the nations, beginning from Jerusalem." Jerusalem means "habitation of peace," and all change for the better must have its beginning in a peaceful state of mind. No sooner is the mind changed from the consciousness of sin to the sinlessness of new life in Christ than remission of sins takes place. Full pardon of "sins" is a complete change of mind. What one drops completely from mind can no longer hamper or weigh down the soul or spirit.

In the material world a person is a witness to anything that he has seen or experienced. In the inner realm everyone is a witness concerning what he understands or knows in his inmost thought to be true because he has experienced it. We become witnesses to the truth of the Christ life when we become conscious of this life in ourselves and when we live this life in our daily round.

QUESTIONS

1. What is the first message of the resurrection life?
2. When did the disciples first understand it?

3. How did Jesus prepare for the Crucifixion and the Resurrection? Can we make the same preparation?
4. What became of the flesh-and-bone body of Jesus?
5. How are all the things that "are written in the law of Moses, and the prophets, and the psalms, concerning" the Christ fulfilled?
6. In the Truth sense who is in the Christ consciousness?
7. Who is a "witness" in the inner realm of thought and feeling?

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Lesson 12, June 21, 1942

UNITY SUBJECT—*The Life.*

INTERNATIONAL SUBJECT—*The Task Committed to the Disciples.*—Matt. 28:16-20; Mark 16:14-20; Luke 24:49-53.

16. But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

17. And when they saw him, they worshipped *him;* but some doubted.

18. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

19. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

20. Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

14. And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them that had seen him after he was risen.

15. And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.

16. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.

17. And these signs shall accompany them that believe:

in my name shall they cast out demons; they shall speak with new tongues;

18. They shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

19. So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God.

20. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

49. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

50. And he led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.

52. And they worshipped him, and returned to Jerusalem with great joy:

53. And were continually in the temple, blessing God.

GOLDEN TEXT—*Go ye into all the world, and preach the gospel to the whole creation.*—Mark 16:15.

SILENT PRAYER—*I remake myself by the pattern of the Christ, that I may do my appointed work in the kingdom.*

The developing of oneself in the Christ consciousness is a work that takes all one's thought, devotion, and effort if one is to succeed. The question may arise why it is worth one's time to give oneself completely to this task. If it were for the individual alone or for society alone, the question might bear considering. However both the individual and society find benefit and uplift through the Christ. Therefore it is essential to learn to live the Christ life.

Without belief in its possibility no one attains to

the resurrection life. After His resurrection Jesus appeared to believers only. Pilate and the Roman soldiers and the scribes and Pharisees saw Him no more. The Apostles saw Him, for He had trained them for three years, and for the most part they had had faith in Him. The soul (represented by the women at the tomb) first perceives the truth of eternal life (light). Afterwards the faculties (apostles) awake to the truth by degrees. At first understanding is inadequate and faith is too much subdued to be practical, but gradually light comes to both. Thereupon judgment revives, love reasserts its loyalty and devotion, and the other faculties show the quickening effect of the Christ idea.

Not to believe the conviction of the soul that life is infinite and eternal is proof of "hardness of heart," which renders the mind impervious to Truth. The risen Christ is proved daily in the life of all in whom the regenerate spirit of love and good will holds sway, in all who acknowledge the law of health and well-being to be operative here and now by virtue of their I AM power.

In the task of developing the faculties until they are receptive to the Spirit of Christ exaltation plays an important part. This is indicated by the statement "But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them." In an uplifted state of mind man becomes conscious of the Christ and understands that he can overcome only through his making union with this Spirit. Yet even with the risen Christ before their eyes, some of the eleven doubted. The faculties need long, patient training before they become part of man's consciousness of the Christ. Perfection is not recognized as such by the imperfect but is suspected of being something that the mind of the

sense man interprets in terms understandable by him.

All authority resides in the Christ, but it is exerted only in the Christ Spirit. Force, fear, and other negative methods are alien to it, and it does not make use of them. It works instead through love, good will, brotherliness, universal understanding, and peace. Instead of being conquered by force the nations are to be won over to discipleship by "baptizing them into the name of the Father and of the Son and of the Holy Spirit." They are to be immersed in the name of God, saturated with all that it means; that is, they are to have Christ consciousness.

Metaphysically baptism represents denial, which the student or disciple is to use in order to rid himself of his erroneous beliefs and reactions. Through denial he gets rid of fear, anger, and other evils of the heart. Then he affirms the resurrection life in himself. It is of no use to affirm life while still fearing death and annihilation. A divided state of mind defeats all a person's efforts from the first.

No new lessons are to be learned in the work of "entering into life" (consciousness of eternal life). The principles have already been taught by Jesus Christ. "Observe all things whatsoever I commanded you." With such observance the Christ consciousness comes naturally. "Lo, I am with you always, even unto the end of the world": with you who believe, not with the unbeliever; for "yet a little while, and the world beholdeth me no more."

The gospel is to be preached throughout "all the world"; that is, the entire consciousness, embracing mind, soul, and body. The "whole creation" of manifest and unmanifest being is to learn what insures its peace and to lay hold of the saving power of faith and

concentrated denial (baptism). This was Jesus' promise.

He who believes and who speaks the word affirming Truth in full faith everywhere and under all circumstances proves the law, for the higher law (the Lord) confirms the creative word by the signs that always follow faithful thinking and speaking in conformity with the singleness of intent implied in the affirmation.

It was "over against Bethany" that Jesus blessed His disciples and was "parted from them, and was carried up into heaven." Bethany means fruitage or "house of figs." When we make a mental demonstration and get a certain result in mind or body, this is the fruit of our thought. Upon his ascension Jesus realized the fruit of His complete consciousness of the spiritual body. And He left us an example that we should follow.

QUESTIONS

1. Is it possible for anyone lacking faith in the resurrection life to attain to it?
2. What part of man's being first enables him to perceive the truth of eternal life?
3. In what does hardness of heart consist where the Christ is involved?
4. What part does exaltation play in the developing of the faculties?
5. Why did some of the disciples doubt the truth that Jesus arose from the dead?
6. How is the authority of the Christ expressed? Why is it not more in evidence among the nations today?

Lesson 13, June 28, 1942

UNITY SUBJECT—*True and False Satisfaction.*

INTERNATIONAL SUBJECT—*Alcohol Facts versus Drinking Propaganda.*—Prov. 21:17; 23:32; Isa. 5:20-23; Hos. 4:11; Joel 3:2, 3; Eph. 5:18.

17. He that loveth pleasure shall be a poor man:
He that loveth wine and oil shall not be rich.

32. At the last it biteth like a serpent,
And stingeth like an adder.

20. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21. Woe unto them that are wise in their own eyes, and prudent in their own sight!

22. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink;

23. That justify the wicked for a bribe, and take away the righteousness of the righteous from him!

11. Whoredom and wine and new wine take away the understanding.

2. I will gather all nations, and will bring them down into the valley of Jehoshaphat; and I will execute judgment upon them there for my people and for my heritage Israel, whom they have scattered among the nations: and they have parted my land,

3. And have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that they may drink.

18. And be not drunken with wine, wherein is riot, but be filled with the Spirit.

GOLDEN TEXT—

If sinners entice thee,
Consent thou not.

—Prov. 1:10.

SILENT PRAYER—*I do the things that are pleasing to God.*

To gain success in life in the accepted sense of this word a man must exercise self-control. He who lives for the gratification of the senses loses control of his appetites, his will power, and in time loses his ability as a worker. To remain voluntarily on the sense level is

to forgo all understanding of the higher satisfactions.

The aim of the average sense man is to win such a measure of financial independence as will enable him to do as he pleases; that is, enjoy life. To make personal pleasure one's goal is to subordinate all else to this low ideal, with the result that one becomes and remains poor in every other respect. An overrich diet entails poverty of thoughts and ideas through dullness and stupidity.

The chief prerequisite to the temperate life is the disciplining of the mind. We train our domestic animals and harness the forces of nature, yet we let our will run wild. No one can be the perfect man he idealizes until he disciplines his mind and takes control of his thinking. With his thoughts in order and his ideas in harmony with the ideas in Divine Mind, he is on the way to the realization of his ideal. The perfect society, the ideal civilization, the kingdom of God on earth awaits the adoption of a disciplined ideal by men and women, the ideal of the highest good of all mankind. This is the new order that is to make the earth and its fullness a fit manifestation of the divine. No order however new that rests on oppression and that permits one people to trample on the inherent rights of another has in it the qualities that make for permanence. The enduring things are those of universal application.

The befogged state of mind that reverses the divine order, calling evil good and good evil; exchanging darkness for light and light for darkness, bitter for sweet and sweet for bitter, can never know any truth with certainty. The user of alcohol may profess to find some good in indulgence. He may think of it as a valuable stimulant, a quick energizer, an aid in getting

more enjoyment out of social contacts. The friends of alcohol claim that it is good in its place. What they do not admit is that its legitimate or helpful use is extremely restricted. It is a preservative of organic tissues, but no life remains in what is so preserved. It burns with a clear flame when ignited, but nothing so highly inflammable can safely be taken into the human body.

The effects of chronic alcoholism are known and acknowledged to be bad. Every test of it is negative. The wine that "sparkleth in the cup" and "goeth down smoothly" gives promise of sparkling humor, smooth and easy mastery of knotty problems. Both promises are deceptive, for even in "men of strength" the habit of indulging in strong drink leads to maudlin wit and inability to think logically or to the point. He who on the other hand waits on the divine law of his higher and better self and obeys its command gains thereby clarity of thought and depth of understanding. The inspiration of the Almighty in man becomes his understanding of the spiritual forces that underlie life and reveals the nothingness of sense attractions.

The effects of spiritual inspiration on the thought life is beyond computing. Genius is one of its products. He who makes Truth his daily food and drink is sustained by infallible wisdom, uplifted by continual joy. In addition to what has already been noted the effect of alcohol on the life of thought is disastrous. Using it may end in the dethronement of reason and may cause a person to lose all consciousness of self-dominion through the I AM. Thought may become subject to the emotions and become erratic and irresponsible.

Under the influence of intemperance the moral nature deteriorates rapidly. Not every sober person is honest, but many a one who is honest and upright un-

der normal circumstances may become dishonest under the influence of alcohol. Intoxicants steal away character as well as understanding. In one respect all forms of impurity are intemperate, for they rob man of the self-dominion that is his heritage as an offspring of divinity.

We can be "filled with the Spirit" when we fill our mind with the thoughts that make for love, joy, peace, faith, and the other qualities that are the unquestioned fruits of the Spirit. Until the fruits appear we fill ourselves with the Spirit through the power of our desire for them and our continued expectation of them.

QUESTIONS

1. In what respects does a love of pleasure lead to poverty?
2. What is the chief prerequisite of the temperate life?
3. What is the new order that the spiritual man envisions?
4. Does indulgence in intoxicants cause a person to call evil good and to be otherwise confused in his judgment of moral and ethical issues?
5. How does one gain clarity of thought and depth of understanding?
6. What are some of the effects of spiritual inspiration on the thought life of man?

Build on resolve, and not upon regret,
The structure of thy future. Do not grope
Among the shadows of old sins, but let
Thine own soul's light shine on the path of
Hope and dissipate the darkness. Waste no tears
Upon the blotted record of lost years,
But turn the leaf, and smile, oh, smile, to see
The fair, white pages that remain for thee.

—ELLA WHEELER WILCOX

REVELATION

By Virginia H. Burkholder

Small drops of water we call dew
Lie all but hidden from our view
Until the golden orb of day
Shines on them with its pure, white ray;
They then no longer seem just dew
But rarest gems of every hue;
Diamonds, rubies, sapphires in mass
Lie sparkling there within the grass.

So men, the travelers of earth,
May seem to us of little worth;
Not the glorious sons of God,
But rooted, grounded in the sod,
Until a ray from heaven's blue
Reveals to us their nature true,
Real angels of celestial light
Sojourning here in dreamlike night.

No more mere dreamers would we be,
Unmindful of reality.
In every man of every race
We shall behold angelic grace
And see the Christ love shining through
His outer form as sunlit dew;
Till we at last, awakened, see
The radiant self, eternal, free!

Silent UNITY

"God is light." "In him we live, and move, and have our being."

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

"Seize this very minute!
What you can do, or dream you can, begin it!
Boldness has genius, power, and magic in it!"
—*Goethe*

Procrastination is the name of many a one who has within himself a sleeping genius. We oft defeat the right to reign, through our royal blood inheritance, and go down to ignominy because we put off till tomorrow what we ought to do today.

The universe is keyed to action, and we will all be swept on to success if we lay hold of the invisible forces of Spirit. We are not pushed aboard our ship of destiny but offered the opportunity and silently moved by our inner monitor to be alert and heed the spirit's urge to higher things.

"There is a tide in the affairs of men
Which taken at the flood leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

This is often quoted as proof that opportunity and fortune have their high tide but once in the life of man; however we know that the tides come daily and that the comparison should hold good in that respect. Someone has said that opportunity raps often at our door, but when we open it and find that he wears overalls we go back to our effortless complacency. Opportunity alone never carried anyone to glory on "downy beds of ease." Even Paradise had to be kept and trimmed, according to the Edenic legend.

Labor can be lightened to the point of joyous pleasure by lifting the consciousness from the density of matter to the divinity of Mind. Here is opportunity graciously waiting your co-operation in easily lifting your thoughts to higher things. Devote a certain period daily to thought exaltation, and you will be rewarded by increased speed and spring in your work, and you will prove to yourself that it is the mind that makes the body rich.

Men have lived so laboriously in the world of matter that they are slow to realize that all things are moved by ideas, and that even their pleasures arise in the mind and can be increased or diminished by thought. The poet Goldsmith has well expressed this in "The Traveler":

"Vain, very vain, my weary search to find
That bliss which only centers in the mind."

We translate our ideas into thoughts and words and every word we utter betrays some bias of the mind, whether it is cultured or crude, crafty or candid, swift or slow. Jesus taught that we invoke the law of justice and are condemned or set free by our words. We are warned in traffic to watch our step, but metaphysicians say, Watch your words and your steps will take care of themselves.

The body is a grand aggregation of minute thinking entities with a directive ego, or king, who calls himself I. These trillions of small thinkers are very obedient to the directive I and do its will as long as it reigns with wisdom. But the king must draw his wisdom from God, the only source of pure ideas. Some kings become enamored of outer things and lose their unity with the realm of pure ideas, their power weakens and their subjects fall into discord, and the chaos that fol-

lows in the body is called disease and death. When the king of one of these great colonies realizes the plight into which he has plunged his people he intuitively seeks help from his Father-God. The moment he does this the innate healing forces begin their work and sooner or later the original spiritual harmony is restored.

Our public prints give small attention to spiritual healing and it is common thought that it is a rarity. But let anyone make personal inquiry of those he meets from day to day and he will find that many persons will testify to the invisible ministry, and have never before mentioned it. Numerous religious sects make healing a part of their worship, and many persons are restored by simple faith. However in our day the religious world is being put upon what may be termed a scientific basis by the discovery that man can by certain mental adjustments connect his body with its spiritual source and thereby bring about health. This restoration is sometimes done quickly and again slowly. The difference in the matter of time has often puzzled even those who are more or less familiar with spiritual law. It is conceded that one's attitude toward God is the deciding factor in all healing. Faith is fundamental but we are also urged to add understanding to our faith. Thus we see that it is some thought lurking in the deeper layers of the mind that determines the rapidity or the progressive unfoldment of the restorative principle.

It is difficult for those who have become accustomed to the slow processes of nature's healing to believe that it can be speeded up to instant accomplishment, but spiritual healing in some of its phases demonstrates that the time element can be totally eliminated and so-called miracles of healing produced.

Many such healings constantly take place in Unity centers, but there is no medical supervision and they receive no authoritative recognition. There is one place in the world however where miracle healing has been reported for many years under medical supervision, the shrine of Lourdes in France. This famous shrine has a staff of regular physicians who keep a record of every patient before and after the treatment. Liberty magazine for February 21, 1942, and February 28, 1942, gives a lengthy account of the mode of treatment and some of the marvelous healings.

Among them was a woman whom the doctors said had a large cancer of the stomach. They had pronounced the case incurable. On her first immersion in the waters she felt a moment of almost unendurable pain, followed by a glow of health.

X-ray and other tests showed that her cancer had completely disappeared and had been replaced by healthy tissue.

A war hero from England had a severe head wound, paralysis of the legs, gangrenous sores, and epilepsy. He was carried to the spring on a stretcher and immersed for several minutes. He immediately got onto his feet. The head wound disappeared and all the sores healed instantly. The medical bureau which is kept at Lourdes, shows, states this writer, that hundreds of people have been almost instantly cured of savage diseases and saved from misery and death. Blind eyes have seen, lepers have been cleansed, and so forth.

The treatment consists of marching in a procession to the chanting of sacred verses. Banners are carried and prayers lifted loud and long. The procession often lasts until midnight.

There is no special time for the miracle to occur. Sometimes it is in the bath itself, or after the patient has left Lourdes.

The priests ask the pilgrims not to expect physical miracles, but to pray for spiritual grace.

Thousands visit the shrine for healing every year. The records show that about fifteen miracles occur yearly.

Our experience in spiritual healing warrants us in saying that this famous shrine is duplicated right here in America by Unity and other healing centers, where the healing average is even higher than that reported at Lourdes.

Our students are not only healed but they are taught the divine law of health and not only how to heal themselves at all times and under all circumstances, but also how to follow Jesus in attaining eternal life, the supreme object of man's existence.

HEALING THOUGHT

"Thy healing shall spring forth speedily." Thy promise is now fulfilled in me and I am made whole.

PROSPERITY THOUGHT

"I will give thee riches, and wealth, and honor." Thy word is fulfilled in the righteous.

(Use from June 20 to July 19)

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I AM HAPPY to report that the improvement of my hair in length, thickness, and beauty is ever increasing through my daily prayer and faith in God, as is also my progress in overcoming my self-consciousness. My hair has grown much longer, thicker, healthier, and lovelier since the last time I wrote to you. I know that I am only receiving the good that God wills for His children to have and that can only be gotten through prayer and meditation, through seeking the consciousness of the indwelling Christ.—*G. G., Illinois.*

I WISH TO take this opportunity to thank you for the prayers for my mother. She was quite ill at the time that I wrote to you. She did not have the use of her right side at all and was unable to feed herself. Now through your prayers to our heavenly Father she once again has the use of her hands and is able to walk. May God forever bless you that you may continue to spread His gospel into all lands and to all people. —*B. D., Pennsylvania.*

INCLOSED find a one dollar bill as my love offering at this advent season. The happiness and health you have

brought me is worth a million dollars. For the past month I have felt so good. The past two weeks I have begun to sing again. At first my heart pounded so badly that my breathing was difficult and my tones were not as they should be. Each day I prayed with the Lord, and yesterday as I sang for the guild in our Lutheran Church, things went so much better. Only for a few seconds did I become nervous.—*H. M. O., Ohio.*

MY DAUGHTER had eczema from her birth until she was fifteen. She suffered terribly. I wrote to you for prayers, and now she is healed. Thank God. My faith in Him will never waver again.—*I. M. F., Colorado.*

GOD BLESS Silent Unity, I can hear! My hearing has been restored, and I hear perfectly with both of my ears. Since I wrote to you for prayers I have been praying constantly and placing myself wholly in God's loving care. On November 5, at about 11 p. m., I was sitting alone in the kitchen. I had rubbed some warm camphorated oil on my right ear and then applied the violet-ray lamp, of which I wrote in my first letter.

My ear was red and hot from the heat. I received the desire to press my ear hard. I had done this three times when all of a sudden I heard a distinct "clash" and my own whispering seemed to deafen me. I cried with exultation and praised God for having given me complete faith and confidence in His healing power. All the while I was repeating my affirmations and also saying, "Silent Unity is with me. Silent Unity is praying for me and healing me now. God bless Silent Unity." After November 3 I felt Silent Unity very close to me and heard myself repeating the name "Silent Unity" many times a day.

I am extremely happy. I cannot express my joy in

full. I can only give thanks to my beloved Father and to Silent Unity.—*N. C. C., Massachusetts.*

Filled with Plenty

GOD IS indeed good, and His law works for all. I thank you for your prayers and instructions, which have helped me and the company I work for out of what looked like a hopeless business situation. Our business has improved so much that our "boss" has given bonus checks to each of us employees who have been working for him for some time. Mine amounted to more than three hundred and fifty dollars. I received two hundred dollars from another source also.

Thanks to God and your prayers, I have been lifted to higher spiritual ground. I hope the wonderful way God has worked in my life and affairs will be an inspiration to others who think life holds nothing good for them.—*M. S., Illinois.*

SEVERAL weeks ago I wrote to you asking your help with the problem of selling our farm and finding another one.

The almost unbelievable happened. Only one prospective buyer answered our advertisement—but made a cash purchase. All the many details of disposing of implements, livestock, and the like were taken care of in a very satisfactory manner.

In this locality it is thought to be almost impossible to rent a place; but I asked the Father to lead us to and give us power to recognize the right location for us. We were indeed divinely guided, for we found a place that far surpassed anything we had in mind. We intend to invest in another farm later, but the place we are renting fits our needs perfectly for the moment.

I know that when the right time comes we shall find the place that is ours. May God bless you.—*Mrs. B. F. J., Oregon.*

He Shall Have Abundance

WHILE I was using the prosperity-bank drill we were more prosperous than we had been in a long time. Money came from unexpected places. A large sum was returned to us that we had not expected to recover. We had paid a tax three years before that later was declared unconstitutional. Then contracts were rewritten and payments were reduced advantageously, although we had been told this was impossible. The drill also reminded me to be more thankful for blessings and kept me closer to God.—*Mrs. E. E. S., California.*

MY BANK DRILL the past seven weeks has been by far the most interesting of any heretofore, and I have had many. Often after starting one the actual money part simply stopped and there was nothing to put in the bank, but always I have been blessed in many unusual ways. This time it was the same. One week there was no money to put in the bank, but there was no day in the seven weeks that some extra blessing did not come my way.

Yesterday's experience seems to me the most remarkable of all. I had given a woman a lot of soft pears that I could not take care of. Another neighbor, not knowing of this, gave me almost the same amount of firm pears that need not be rushed in the canning, thus helping me out both from a material and a work viewpoint.

Often I have been without cash to do what seemed

necessary, but as I look back the words come to me, 'Lacked ye anything," and the answer certainly is no. —*E. R., California.*

Search the Scriptures

YOU HAVE shown untiring patience and interest in order to help me, and I am exceedingly grateful for this. Not often do you get people as "way down" as I was when I applied for your course; but I now feel much improvement in understanding.—*Mrs. H. W., Minnesota.*

I SUBMIT my fourth paper in this series, and I eagerly await your notations upon it. This has been a wonderful chapter. Through it I have received many helpful ideas applicable to my daily life. I wish to express my gratitude to you for the inspiration and joy that I have found in this course. Every day brings new blessings. —*Miss M. A. C., California.*

My Help Cometh from Jehovah

ENCLOSED is one dollar for the renewal of my subscription for UNITY magazine. I have been taking it for many years and would not know how to get on without it. Every number seems the best.—*Mrs. R. L. M., Florida.*

I AM THANKING you for your letter and the UNITY magazine that I have enjoyed for so many years. The help I have received and continue to receive through the medium of your teaching means more to me than I can find words to express. I bless you daily, and I know you are blessed through the work you are doing. I am

now in a good position again and have begun to tithe. —*M. S., England.*

Hearken unto Me

I WROTE TO YOU about a month ago asking for your prayers to help solve my financial problem. I want to thank you for your kind and helpful letter. When I wrote to you my debts were just crushing me. I felt I was going down—it was like a wave that started at my feet and swept over me. That feeling has disappeared. It just isn't.

In my first letter I mentioned a certain debt that was due on the 1st of December. That date has come and gone. The debt still remains, but I have no fear of it. I don't worry about it. I have asked God to send me the means of paying off all my debts. I want to be free. So far no visible means have been shown me, but I feel that "God works in strange ways His wonders to perform." One morning I was in my room alone praying. Then I just lay still, waiting, holding my thoughts on God. Suddenly just out of nowhere the words flashed into my consciousness: "Read pages 11 and 49 in *Lessons in Truth.*" I read those pages. I learned that I had been looking to the outside for my help and help would come through faith.—*Mrs. A. P., Michigan.*

Love One Another

I HAVE HAD such a distressing life. My husband hadn't worked in two years, and he was finally at the point where he refused employment. It was very hard to get along with him. Things became so bad in my home that my nerves were affected. But thank God, since writ-

ing to you things have changed. I am happy to say that my health has improved, the children are happier, and to crown it all, my husband is employed. I am truly thankful for all the blessings.—*I. B., New York.*

He Is My Refuge

WHEN I FIRST wrote to you last year, I had been told that because of the condition of my heart I would never be able to work again. Your prayers have helped me wonderfully. For four months I have been working six or seven hours daily, taking care of the sick. I find that as I pray for them my own health improves. Now more opportunity has come and I am nursing nine hours a day. Thank you sincerely for your help. —*C. S. L., Michigan.*

Unto Us a Child

I AM WRITING to report to you on the delivery of my baby, who was born November 8, 1941. I studied your maternity lessons while carrying the baby, and I am happy to say that I do not believe I could have had an easier or quicker delivery. I was in hard labor only about an hour and a half. The birth was perfectly natural. Every nurse who cared for me while I was in the hospital remarked with amazement on the easy time I had had. I have much to be thankful for and not the least is the help you gave me.—*Mrs. C. N., New York.*

SIXTEEN months ago we had a new baby. We could find no food formula that would agree with him, and he constantly grew worse and continued to lose weight in spite of our frantic efforts to do something. My aunt in Missouri wrote to me saying that she had asked

Silent Unity to pray for the baby. Something seemed to banish my fear and tell me what to do. This occurred when he was three months old. He began to improve rapidly. The neighbors all marveled at the rapid improvement he made and told us they never thought we would raise him. But God wrought the change.—*Mrs. E. N. R., Idaho.*

His Truth Is a Shield

A FEW DAYS after the battle at Pearl Harbor I wrote to you asking your prayers for the safety of my son Donald, whose ship was destroyed in the harbor. A few days later I had your letter with assurance of prayers for Don. I repeated the affirmation dozens of times each day, and each time my heart grew lighter and more confident. The day after Christmas my telephone rang at five in the morning and Don's voice came to me from San Francisco saying he had convoyed the hospital ships home. What a joyful thing, to hear his loved voice after three weeks of torture. The words came to me: "A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee."—*Mrs. H. G., Iowa.*

Give unto the Lord

THE EXTRA dollar that I am sending to you is my tithe on ten dollars that came to me while I was using my prosperity bank. A businesswoman of this town moved away ten years ago owing me ten dollars. I had never heard from this woman. A week ago I had a lovely letter from her inclosing the ten dollars that she had owed me. Thank you for your prayers and God bless you.—*Mrs. W. E. B., Colorado.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I am writing a thesis about Unity. I should like to know something about the kind of people who write to you. From what class of people do you draw most of your correspondents? What is the average age? What is the average education?—*From a letter received by Silent Unity.*

We have never made a survey to determine if we have some special appeal to any particular type of person or age group, but from our own knowledge of our correspondents we believe that our appeal is general.

People from every walk of life write to us and take our publications. Doctors, lawyers, bankers, politicians, explorers, artists, writers, actors, businessmen, white-collar workers, college professors, mechanics, day laborers, farmers, and housewives all write to us. Judging from maturity of handwriting and command of language, we should say that the vast majority of our correspondents have had a high school education or better. Our correspondents include some of the most famous people in the United States, as well as many who are poor and uneducated.

We have a large correspondence with people in other countries; not only from English-speaking countries but also from the European continent, from the jungles of Africa and the deserts of Arabia, from China, Siberia, India, and Japan people write to us. Our books, periodicals, and prayers go to Negroes in

Nigeria and to members of the European nobility. A few of our prayers and pamphlets have been translated into German, French, Spanish, Swedish, and Ibo, an African dialect. At present we are preparing translations into Russian. Many blind people write to us; if they desire we answer their letters in Braille.

Most of the people who write to us have some problem—perhaps they need health or prosperity, or they are having domestic inharmony, or they want freedom for a loved one—that they have failed to handle through ordinary methods. Most of them are people whom the orthodox interpretation of Christianity does not satisfy. People of all religions, even agnostics, write to us.

One interesting thing is the number of doctors and dentists who write to us and subscribe for our magazines, which of course teach healing through prayer. One of our textbooks, *Lessons in Truth,* was written by a physician, H. Emilie Cady, and one of our most popular books of recent years, *Truth Ideas of an M. D.,* was written by a physician.

Most of our correspondents are adults, but we receive a large number of letters from small children aged six to twelve years. Probably most of those who write to us are between twenty-five and fifty years of age, but we should imagine that the percentage of our correspondents falling in any age group corresponds to the percentage of the population in that group. As you can see, people of every kind, of every age, and from every part of the world have turned to us. It is the purpose of Unity to receive the poor, the sick, and the hurt—all who need spiritual help—and to show them the way to prosperity, health, and happiness.

Thousands and tens of thousands have turned to

us, and to all of them, irrespective of race or creed or wealth or social position, we have tried to extend the same loving service, for in each we have beheld only the perfect Christ.

Not Mine
BUT THINE

Not my own strength, but Thine—
For mine oft fails me
In some quick, crucial test;
Not on my feeble human strength,
But on Thy strength, I rest!

Not my own health, but Thine—
For mine's uncertain,
A fickle thing at best;
Not on my human thought of health,
But on Thy health, I rest!

Not my own joy, but Thine—
For mine is mortal,
And quickly loses zest;
Not on my transient, earthly joy,
But on Thy joy, I rest!

—*Wright Field*

Appearing in Other Unity Magazines This Month

"Our hands contain the magic wand,
This life is what we make it."

A woman remembered these words long after she had learned them in a song at school. She believed that she held the magic wand of happiness in her own hands and that she could make of her life whatever she wished to make of it. With the passing of years she became less certain of the "magic wand," as illness and suffering seemed to be the things that made up her life. It was not until she learned to face life honestly, to trust God, and to expect blessings to come to her that she regained her belief in the magic wand of happiness. Her story is told by Elizabeth Berry in June *Progress.* The title is "It's up to Me to Be Happy."

Kinkajou

A kinkajou is a little animal that looks something like a raccoon and is sometimes called a honey bear. Marian's Uncle Robert brought one to her from South America, and she loved the pet more than any pet she had ever had. She taught him tricks, and he seemed to love her as much as she loved him. One day a little girl moved next door to Marian, and "Kink" made friends with her at once. The way Marian then overcame her jealousy is told in the story "Kinkajou," which will appear in the June *Wee Wisdom.*

In Step with Change

Changes are not things to be endured but challenges to growth and vision. The way one group of people meets change is told in the article "In Step with Change," by C. F. Wyant, that appears in the June issue of *Good Business.* The author says, "The man who keeps mentally in step with change enjoys an advantage today that he never did enjoy before." This article tells you just how you can meet conditions in the best way so as to accept your part in world change.

Another article in the June issue is "The Muscular Christian in Business History," by J. George Frederick.

He Giveth His Beloved Sleep

"Do you find it difficult to sleep through the night? Do you toss on your pillow, and as a result approach the new day wearied rather than refreshed?"

Ernest C. Wilson asks these questions in his article "He Giveth His Beloved Sleep" and then tells you how to cultivate the art of resting even if you do not sleep as much as you would like. This article appears in the June *Daily Word.*

Fear Not

Most of the cares and sorrows of the world are brought about through fear. If we analyze sickness, poverty, and unhappiness we find that in many cases they had their beginnings in fear. How to find your way from fear to faith is told in the article "Let Not Your Heart Be Troubled," by Charles H. Gilbert, which appears in the June 13 issue of *Weekly Unity.* It will help you overcome fear and demonstrate greater good.

The World of Tomorrow

The kind of world we have to live in tomorrow will be determined largely by the mental attitude of the young people of today. Unity young people from all over the United States and from Canada, are meeting at Unity Farm, July 1, 2, 3, and 4, to discuss world events and their relation to all young people. There will be a vesper service each day, when prayers will be said for young men in the armed services.

All young people are welcome to attend this conference whether they are members of a Unity young people's group or not.

A folder giving details of transportation, lodging, meals, entertainment, and classes will be sent to you upon request. There is no charge for it. Address a card to Youth of Unity, 917 Tracy Ave., Kansas City, Mo.

Service Man Writes

"Was very happy to receive your letter announcing a gift of *Daily Word* to me. I have taken Unity as my guide to a richer and fuller life for myself and for those I come in contact with. It is wonderful to know that someone I know was thoughtful enough to take the trouble to write and have these publications sent to me."

This letter was written by a young man in a camp in California and it shows the attitude of many of the men who receive *Daily Word* or other Unity magazines as a gift. If you know any young man in uniform who would like to have *Daily Word,* send us his name, address, and rank, and a six-month subscription will be entered for him without charge. This work is made possible through the loving co-operation of friends who like to spread Truth in this way.

Study at Unity Farm This Summer

It is good to know that there is a "green pasture," a place of quiet and beauty in the midst of a world in turmoil, is it not? Unity Farm with its growing trees, green grass, and vine-covered buildings is just such a place, for over all there is a spiritual peace.

Why not plan to spend a month or more at Unity Training School, located at Unity Farm, this summer? The second term begins May 25. Some of the teachers during this term are Charles Fillmore, Richard Lynch, Irwin Gregg, and George E. Carpenter. Send for an illustrated prospectus giving you full information. Address a card or letter to the Registrar, Unity Training School, Lee's Summit, Mo.

Light in Darkness

"My work as a salesman takes me away from home, and on these trips I usually take my typewriter along and work on the Correspondence Course when evening comes.

"The course is a great blessing to me and I know that it will help me to be an agent of God in making the world a better place to live in. Everyone desires to be a 'light . . . in darkness,' and the Correspondence Course is bringing blessings to me each day."

The systematic study of Truth is indeed a help in giving Truth students the understanding and balance to be a "light . . . in darkness" these days. If you would like to know more about this course, which can be studied in your own home, write to the Correspondence School Department, 917 Tracy, Kansas City, Mo., and full particulars will be sent you. This will not obligate you to enroll.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverley Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Long Beach—Louise Newman, Unity Chapel, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich.

Riverside—Katherine Sweaney (LM) Unity, 3954 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 763 D St

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LM) Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LM) Unity, Hotel Duncan, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LT) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, Kentucky bldg, 207½ E Main

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 503 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Parker Handly, Unity, 240 Lewers road

IDAHO

Boise—Chris. and Beulah Scott, Unity, Pinney bldg

Mt Home—Chris. Scott, Unity library

Twin Falls—Mabel Peck, Unity, 116 7th ave E

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity cl, Broadview hotel

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 1010 Ellis

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, Mead bldg

Springfield—Maud Kellogg (LM) Unity, Elks Club

INDIANA

Ft Wayne—Cleo Lee (LM) Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LM) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Julie Lilly (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) Unity, 823 Perdido; Lillian White (LM) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity Center, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

MICHIGAN

Bay City—Roxie Miller (LM) Unity cl, 301 S Henry

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) Unity Assn, Maccabees bldg; Virginia Shipley (LT) Unity cl, 3325 Columbus; James Elliott (col) (LM) Unity, 544 E Frederick

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, 734 Union Industrial bldg

Grand Rapids—Ida Bailey, Unity, The Gilbert bldg

Grosse Pointe—Otto Fishburn (LT) Unity cl, 834 Trombley

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, YWCA

Pontiac—LuDora BeVier (LM) Unity cen, YMCA

Royal Oak—Maud McCulloch (LM) Unity cen, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity, 15 N 8

St Paul—Nellie Hohenwald (LT) Unity cl, Merriam Park Library

MISSOURI

Kansas City—Louis E. and Ethel Moyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT) S S Unity cen, Jewell bldg

Lee's Summit—Nora Lee Stevenson (LM) Unity Farm cen, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Ralph O'Day (LM) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity soc, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) S S Unity soc, 3616 Bates; Florence K. Brummer (LM) Unity assb, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—M. Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT) Unity, Dunn bldg

Livingston—Mary Wessel, Unity, BPOE hall

Missoula—Maidie Van Etten (LM) Unity, 320 Stevens st

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

Omaha—Hallie Broadhurst (LM) Unity, Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson (LM) Unity soc, 11A Midland

Newark—E. Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, Franciscan hotel

Raton—C. Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Lillian Matthews (LM) Unity, 271 Delaware

Elmira—Elise Rosenburg (LM) Unity, 312 Lake

Flushing—Renee Klaus (LM) Unity cen, 135-42 40 rd

Jamestown—Ella Richards, Unity, 1048 N Main

New York—Georgiana Tree West, Marion Rodgers (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Crichton Boatwright (LM) Unity, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nana Sutton (col) (LT) Unity, 137 W 110

Rochester—Raymond Barker, Unity, 29 Gibbs

Syracuse—Raymond Barker, Unity, Onondaga hotel

White Plains—Octavie Martial (LM) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—J. Maloney, Unity, 203 6 st N W

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison

Cleveland—Earl B. and Martha Anthony, Unity, Hotel Cleveland

Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Unity, 35 E Gay

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Marion—Fannye Treaster (LM) Unity cl, City Library

Springfield—Fannye Treaster (LM) Unity, Dial bldg, 27½ S Limestone

Toledo—Beatrice Whipps (LM) Unity, Richardson bldg

Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—E. St. John (LM) Unity, YMCA

Zanesville—Fannye Treaster (LM) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Baker—Chris. Scott, Unity, Baker hotel

La Grande—Christopher Scott, Unity, Sacajawea hotel

Klamath Falls—Marion Clifton (LM) Unity, Elk hotel

Medford—Marion Clifton (LM) Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel

Pittsburgh—John Coulson, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk

Dallas—Hobart and Ruth Gillespie (LM) Unity, 1708 Commerce

El Paso—F. E. Andrews, Edna Andrews (LT) Unity, Gardner hotel

Ft Worth—Hobart and Ruth Gillespie (LM) Unity, Westbrook hotel

Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 2115 Live Oak

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher and Beulah Scott, Unity, Ellensburg hotel

Kennewick—Christopher and Beulah Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity, Benjamin Franklin hotel

Wenatchee—Christopher and Beulah Scott, Unity, Cascadian hotel

Yakima—Christopher and Beulah Scott, Unity, 109 S 4

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Janesville—Mae Lundahl, Unity, Meyers hotel

Milwaukee—Elmer Gifford (LM) Unity cen, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, Birks bldg

Regina—Regina Truth Centre (Unity), 501 Westman Chambers

Toronto—Herbert J. Hunt, Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LM) Unity, Belgica blk

ENGLAND

London—Parker Drake (LM) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earls Court Gardens S W 5

Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

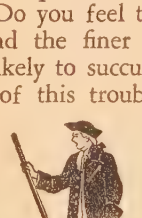
Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

News FROM UNITY

Good News

Are you concerned about the outcome of present world conditions? Do you feel that Christianity and the finer things of life are likely to succumb to the outrages of this troubled time?



In the article "Good News to You Now!" appearing in the July issue of UNITY Sheldon Shepard tells us the world has experienced other struggles and the things of lasting worth have come through untouched. He points out the similarity of our times to the times when Jesus walked the earth. Palestine was then seeking freedom from oppression just as some countries are seeking it today. With Jesus came the "good tidings of great joy," and this article will assure you that Jesus' teachings work wonders today as they did nineteen hundred years ago.

"Good News to You Now" is a timely and heartening article.

How to Demonstrate

When Richard Lynch came to work at Unity as a boy he was sickly and thin. Myrtle Fillmore took an interest in him and helped him to demonstrate a strong body. Later he went to New York and conducted a Unity center there. He has traveled in almost all parts of the world and lectured in cities everywhere. His book *Usable Truth* was written out of his own spiritual experience, and in it he gives the simple Truth ideas he used to bring him success and prosperity.

How Unity Spreads

I've been getting *Wee Wisdom* two years, and I enjoy everything in it. I give my old *Wee Wisdom* copies to the hospital here, for the use of any children who can read and enjoy them.—*E. B., Canada.*

A friend gave me a copy of *Daily Word.* I was so impressed that I subscribed for it. I now wish to pass it on to others.—*A. M., Illinois.*

ork and Pray

"I am sure you will be pleased hear that a small group of omen is meeting each week to udy *Teach Us to Pray.* One ads while the others do hand wing or knitting for Red ross. When a paragraph or pas-ge is puzzling we take time it and reread and discuss it, us getting a clearer under-anding."

This letter from a friend in wa tells how the members mbine their services to man-nd with a study of Truth. This ggestion may be appreciated other groups engaged in Red oss service at this time.

ave We Lived Before?

Perhaps we have all heard ories about reincarnation. In s book *Have We Lived Be-re?* Ernest C. Wilson tells me interesting stories, one of em being that of a young girl no remembered actual experi-ces, dates, and even names of family and friends in a former e.

This book answers many ques-ons about reincarnation, and it ll be helpful to anyone who interested in the subject. Some the chapters are "Evidences Reincarnation," and "Reincar-tion and the Bible."

Building a Consciousness

Creating a new state of mind, which is essential if you are seeking to demonstrate a greater degree of health, happiness, or prosperity, is not a matter of an inspirational flash or two but a day-by-day practice of construc-tive thinking.

Charles Fillmore realized this fact early in his ministry, and he wrote a little booklet to help in doing this very thing. It is called *A Six-Day Healing Practice,* and it gives denials and affirmations for use each day of the week to help you in establishing a new consciousness of health, happi-ness, or prosperity.

This booklet is one every earnest student can use to ad-vantage.

Who and what is God?
Who and what is man?
How can I control my think-ing?
Why should I use affirmations?
When should I use denials?
What is understanding faith?

These are some of the ques-tions that are answered in Unity's fundamental textbook *Lessons in Truth.* This is one of Unity's most popular books, and it has been reprinted many times to meet the demand for it year after year. No matter how often *Lessons in Truth* has been read the reader always finds some-thing new and vital in it when it is picked up again.

Spiritual Beacons

A *Daily Word* reader writes an interesting letter in which he describes his adventures as a flyer at night: "We were flying north, headed for the airfield, when

darkness fell, and then the beacons came on and we followed their guidance for fifty miles or so over woods, hills, and swamps, straight to the airport, which we never could have found otherwise. The sight of those beacons gave us assurance and guidance. The *Daily Word* lessons are the spiritual beacons leading me along the airways of life."

The Source of Greatest Good

It is with deep gratitude to God and then to you that I tell you of the wonderful blessings, spiritual and material, that I have received while using the Prosperity Bank.

I realize more each day how very close God is to me and how entirely I can trust Him for every blessing. The ways in which He has shown His love and tender care are too many for me to attempt to relate. He is showing me too that my greatest good and happiness come from service to others. Life to me now is one glad song.—*Mrs. E. L. C., Jamaica, B. W. I.*

Good Neighbors

War and the destruction of human beings will be an impossibility when the world learns that God is the Father of all and that we are all brothers; that there is plenty and to spare for every nation when we share our good as children of one Father.

Unity is seeking to help in bringing about this understanding by publishing many of its books in foreign languages. The latest to be published for our friends across the sea is *Lessons in Truth* in Russian and a new edition in Spanish.

Any of our foreign translations of books or pamphlets will be sent free of charge to students who are unable to send money out of their country now. This

"good neighbor" policy is maintained by friends who like to have a part in establishing peace and good will on the earth today. If you want to be a "good neighbor" you may address your letter to the Good Neighbor Fund, 917 Tracy, Kansas City, Mo.

"Good health is not subject to variation. It is not here one minute and gone the next. Good health is the orderly and constant expression of God life. God Himself has established it in you."

ity Viewpoint

o many people find friends
ng them, "What does Unity
eve?" and often they long
a small booklet containing
answer that they can give to
e who want to know.
rnest C. Wilson wrote a
klet, *The Unity Viewpoint,*
h is just right for this pur-
. If you would like a copy
ill be sent to you without
ge.

ep Good wing

ne way to assure yourself of
ntinuous stream of good is
e sure to pass good on to
rs at every opportunity.
y friends are careful to pass
copies of Unity magazines
for this very reason. They
v that this sowing of good
ing to help the one who re-
es it and that it is going to
e back to the giver increased
multiplied.

me students take their mag-
es to homes, orphanages,
and hospitals. Others have
ds to whom they give or
their magazines each month
oon as they have finished
ng them. The important
g is to keep good constantly
ng so that it may be an ac-
force in the world today.

Well of Living Water

A long time ago a woman of Samaria came to a well to draw water. While she was there she talked with a wise and wonderful person who told her that if she would follow His teachings she would never thirst again.

In a way the silence that Truth students practice is like the well of Samaria. We come to it time and again to refresh ourselves, until at last we find the living water, the Spirit of truth within our own heart, that continually renews and revitalizes our whole being. Perhaps that is why the practice of the silence is of so much importance and why all Truth students want to learn how to go about it so as to get the most out of it. E. V. Ingraham's book *The Silence* is explicit in its instructions and directions and is a helpful guide to those who are seeking a deeper understanding of Truth and the way to use the silence to help them acquire it.

"God is not to be served as a taskmaster but in the spirit of happiness."

"The right understanding of what God is and of your relation to God is the working principle you need in solving your problems."

Your Path Is Cleared of Obstacles

WHEN you determine to be successful you create a s cess atmosphere and attract to yourself the things y need to make your life happy and good. This confident, pectant attitude clears your path of obstacles, and things co your way.

The Prosperity Bank drill helps you to get into a succ consciousness and to create a success atmosphere for yours The daily practice of taking time to think about and to p for prosperity and the simple acts of blessing a coin and pl ing it in the Bank so that it can be used to help others, th open the way for success and prosperity to come to you, a you find no obstacles in your way.

The coins you save may be used to send UNITY magaz to your friends who need a blessing. All you need to is to fill in the blank below, including your own renewal subscription if you like, and the magazines will go forw at once. You have seven weeks to save for your order, a Silent Unity prays with you for your success and prosper as you save.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

U-6-43

A PROJECT

For the Summer Months

Are you interested in a project will help you to be a tower of stability in times of uncertainty and ge?

you are, you will want to join other Unity students who this ner are taking part in a project to bring greater courage, peace, security into their life and affairs. The object of the plan is to est as large a group of Truth students as possible in making prac- application of the teaching of the book *God a Present Help*, by milie Cady.

A SPECIAL OFFER

This year it has been decided to *God a Present Help* to students on the love-offering plan, dedicat- ne project to a demonstration of the principle of giving and re- g. Upon request we will send you a copy of the book, together a reading guide prepared especially to help you in this practice of . In return we shall be glad to accept whatever the Spirit moves o give as a love offering. This offer is good until August 1, 1942.

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

This I Pray

Ann Stark

Master of Life,
Watch over me, I pray;
Walk Thou beside me
Through each night and day;
Teach my blind eyes to see
Thy presence in all things;
In smallest wind-blown flower
The flash of wild birds' wings;
Let me ever heed
Thy wisdom guiding me,
Until I know at-one-ment,
Master of Life, with Thee.

UNITY